

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

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22 Bible House, New York.

AUGUST, 1878.

THE TREASURER FOR DOMESTIC MISSIONS, having in charge also the funds for work among Indians and Colored People, would respectfully remind those who have remittances to make, that the books are to be closed for the fiscal year on the last day of August, 1878.

THE NEEDS OF NORTHERN TEXAS.

A LETTER FROM BISHOP GARRETT.

REV. AND DEAR SIR: We are thankful in this region for small favors. Any good men who can be spared even for a short time from the greater works and richer fields elsewhere, have a cordial welcome when they come, and a hearty "God-speed" when they feel it right or desirable to go away again. But if you could devise some means by which a Missionary Bishop might be justified in so far disabling a good man, when once he has obtained him, as to render his departure impossible without diminishing his ability to do hard work, you would confer a very great favor upon the Church in the wilds of Texas.

Here is the case. Let us suppose that by some effort I have discovered, and induced to come to this Mission field, a man of ability, character, zeal and strength. He goes to work like a whirlwind; stirs things up generally; rouses the dormant energies of the people; kindles the "smoking flax" of almost extinct life in many a soul; catches up the very straws of drifting sentiment and compels them to his will; wakes the slumbering liberality of the godless and selfish; creates enthusiasm; piles up lumber and nails, shingles and varnish, plaster and paint, into the crystallization of a beautiful architectural idea; pays for the work as it pro-

ceeds; and finally presents the finest church (with only one exception) in this Jurisdiction for consecration. It takes from the 4th of July of last year to the 24th of April of this to accomplish the work. By this time the watchful eyes of Colorado have detected this bud of promise upon the bluff where St. Andrew's church has been erected with such rapidity. To see is to desire. To desire is to take. The Rev. T. J. Mackay has come and gone. St. Andrew's stands a monument of his energy, *in memoriam* of my fond hopes, blighted by his too sudden taking off.

The church, however, remains. Hence I am thankful for the short service rendered. I am looking for the right man to take up the work so nobly begun. I must either tie the next man when I catch him, or teach these Bishops of silver cities to leave my prairie flowers to bloom uncultured. If you can devise a means by which this can be done, you will be entitled to the gratitude of the Church in Texas.

Excellent work is being done by the little army under my command. Mr. Wright, at Denison, and Mr. Lytton, at Sherman, are now comfortably sheltered in the neat parsonages, which have been enlarged and improved. These men are doing well. They

possess the affection and esteem of their people, and they deserve them.

The Rev. Peter Wager, at Corsicana, has won the respect and confidence of all classes. He has just passed through a very severe trial. His whole family have been ill with scarlet fever. No servants could be obtained. He writes that a kind Providence has raised them up again, whereof I greatly rejoice.

A new Mission has been organized at Ennis under his care. A pretty site for a church has been presented by the Houston and Texas Central Railroad Co. I am watching, waiting, and praying for the funds necessary to help the people there to build upon the site.

Mr. Wager needs a parsonage very much. He and his family are very inadequately sheltered. I have promised to raise two hundred dollars to aid in the erection of a neat but inexpensive house for him. One thousand dollars would be sufficient. I cannot hope to keep faithful men at work if I am unable to support and shelter them.

The Rev. Charles Ritter has begun his work at Texarkana with great promise of good success. He will not be able to continue it, I fear, unless a small parsonage can be built for his use. He is now boarding with the senior warden, and occupying his only spare room. However charming this may be for a time, it is evident that it cannot be permanent. As Mr. Ritter has no family, a very small house would answer his purpose. Who will help me in this matter?

The Rev. John Portmess is working very faithfully at Terrell, where he has built and presented for consecration the exceedingly neat little Church of the Good Shepherd. He sustains himself for the most part by teaching. This, of course, takes the best of his time. Growing towns along the Texas and Pacific Railroad cannot be visited by him without neglect of his secular duties, which would soon produce a very disastrous effect upon his strength of body and mind.

The Rev. J. T. Hutcheson is making full proof of his Ministry at Cleburne. The Church of the Holy Comforter has been cleared of debt and consecrated. He also visits Kimball and Hillsboro, with other points.

As the wild justice of the border is maintained by a system of counter raids, I have been compelled to forage for men in other fields to supply the deficiency caused by attacks from Louisiana and Colorado.

I made a descent upon Missouri, and have succeeded in obtaining a promise from the Rev. J. F. Hamilton that he will be here on the first of July. He is to open a Church Grammar School in Dallas, and also to do Mission work in the city. I am now very anxiously at work about a new Mission to be established in a part of this city, which is entirely destitute of means of grace. I have already purchased a half-acre lot in a most desirable position for the purpose. I must strain every nerve to have the building ready for use by the time Mr. Hamilton arrives. A dear little child, only six years old, residing in Cambridgeport, Mass., sent me two dollars and sixty cents as the result of her savings. These lie at the very foundation. I need one thousand dollars for this purpose. I am hoping and praying that the good Master will put it into the hearts of those who have the ability to send me such additional funds as are needed for this work among His poor.

For the school I need maps, globes, desks, books, and all the other requisites for such a work. Who will send them?

All Saints', Weatherford, is now roofed in. It still requires much labor before it will be finished. I look forward confidently to having it occupied this summer.

I made a raid into Virginia last November in search of men. Two students of the Theological Seminary at Alexandria volunteered for work in this region after they shall have graduated this summer. I am looking anxiously for them.

Mr. A. M. Whitten, who is at the University of the South, expects to be ordained at the time of the University commencement. I am looking for him also to fill a vacancy.

Thus, beloved Doctor, I am in need of all things, but chiefly money and men. The work grows apace, and could I man the field properly a very grand result could not fail to be attained. Faithfully yours,

ALEX. C. GARRETT.

CHEERING ACCOUNT OF WORK IN WESTERN MICHIGAN.

A LETTER FROM AN OLD FRIEND.

PAW PAW, VAN BUREN CO., MICH.

REV. AND DEAR SIR: I confess to a peculiar gratification in this renewal of

my relations with the Missionary field after the lapse of a quarter of a century. The earliest years of my Ministry were thus em-

ployed, as you will see by reference to my reports, 1851-1853, and the happy reminiscences of that period are such as to allow me the hope that, with the Divine blessing, I may not, in the lapse of years, have lost any of the spirit and zeal, perseverance and endurance, needed for so important a work. Indeed I have reason to think that the valuable experience I gained in the Missionary field greatly aided me in all the parochial life and duty of the larger city parish, and constantly became a part, as I conceived it a sacred obligation, of my Ministry, to add to the parochial district a Mission station or field of operations. My appointment as Itinerant Missionary of Van Buren County, in December last, in connection with my duties as Rector and Missionary at Paw Paw, was therefore, for many reasons and under peculiar circumstances, very gratifying to me. It is a thoroughly Missionary field, and possesses a record of long struggle and individual sacrifice of more than ordinary interest. After nearly twelve years of patient, persevering toil, under the most discouraging circumstances, of apathy, prejudice, and sect opposition, my venerable predecessor and his faithful few co laborers—the feeble flock of earnest Christian *women*—determined to “arise and build.” Despite the opposition and ridicule they encountered on all sides from the Tobiahs and Sanballats of this five-fold sect-divided community, they steadily persevered, and on the following December, 1876, the beautiful little church was consecrated to the solemn worship and service of Almighty God; since which time the services have been held with more or less regularity as the infirmities of the aged priest would permit. The Sunday-school, which during all these years had truly been a nursery for the Church, and the nucleus in great measure of the parish, was continued uninterruptedly, and with unremitting Missionary zeal and ardor. The feeble condition of health of their old Pastor became a matter of deep concern to his flock, as well for the interests of the parish, as in their solicitude for himself. I cannot too highly commend this people for the very great consideration and reverent respect they have shown towards their aged Pastor. At his solicitation they conferred with the Bishop, at whose request and appointment I became Rector and Missionary. The Sunday-school receives my personal supervision, and in connection therewith I instruct a large class of young

men and girls. The adult Bible class, composed for the most part of heads of families, is one of the most interesting features in this department of pastoral instruction, and, we may hope, will be productive of a widely beneficial influence beyond the parochial relations and associations. The attendance upon the services and Sunday-school is steadily increasing, and a desire for special instruction upon the distinctive doctrines of the Church is met by week-day instructions of an hour, from house to house, to a class assembled for that purpose. This is in addition to weekly lectures, during this season, at the church; besides which, at remote points in the more rural portions of the parish, I have weekly Cottage Service and Lecture, which is well attended by many from the neighborhood who are strangers to the Church. The children of the Sunday-school have, as a fruit of self-denial, presented a very neat font to the church, and are raising, by the same means, a fund for supplying chairs for the chancel. The whole history of the parish is one of self-denial and self-sacrifice, and the lesson and example taught by these children and young people are worthy of more than a passing notice and ordinary commendation. We have need of Church music-books, Hymnals, and Prayer Books, not only for this Missionary parish, but likewise for each point visited by your Missionary. We are relying upon a promise of a Communion set from a Sunday-school in New York. At present we have but a primitive style of domestic use, my own set for private Communion being quite small.

There are many features of interest in this parish which might be related, but I have already written quite at length, and must reserve for another occasion further details. At the recent visitation of the Bishop I presented six candidates for Confirmation, one of whom is a lineal descendant of Roger Sherman, of revolutionary and patriotic note; another, a young man, came ninety miles to receive his final instructions and to be confirmed in his parish church, and returned the following day to his place of employment. Lawton, a village four miles south, is an old Mission station, but with the decrease of population those who were interested in the Church have decreased in numbers. The services are held in a hall, formerly used by the Presbyterians, and still styled “The Chapel,” though always private property.

The attendance upon the services, which are held monthly, is uniformly good, and an interest seems to be aroused to sustain them with regularity. Thus far the offerings are sufficient only for expense of conveyance, etc.

The three communicants in that village occasionally attend the services of the Church at Paw Paw. I have baptized two children. After several efforts to secure a place for holding service at Lawrence, nine miles west, the Congregational chapel was offered at a nominal rent for a monthly service. A number of persons are desirous of having the services of the Church with regularity, but there is no disposition to provide for any other expense than the use of the building. I am, however, assured that if the services are continued a generous support will be given in time. I have found it impracticable as yet to visit Hartford, Bangor, and other points on the western limit of the county, but shall endeavor to do so after Easter. In response to an earnest personal entreaty of a female communicant (formerly of Albion, N. Y.), residing at Pine Grove, a small hamlet ten miles north on the South Haven road, I visited that place at the close of February, held a service, and preached in a crowded school-house. Many came from distances in the surrounding country to this service, the first ever held in the place, and a very general desire was expressed for a regular appointment for services. I found four baptized members of the Church of England, and heard of others in the vicinity, for whom I shall make search upon my next visit. This place is three miles west of Kendall, and six miles east of Bloomingdale. When the condition of the roads will permit, I purpose taking each of these places, with other small villages on the line of the South Haven road, on a visitation of a week. Although I can find no persons at Mattawan, seven miles east, connected with the Church, I have responded to a request for our services, and on the Second Sunday in Lent, upon the urgent invitation of the Methodist minister, held service and preached in the place of worship in the afternoon. The congregation filled the

building; my limited supply of Prayer Books was distributed to groups, and all united with a delightful heartiness in the service, which was rendered more effective of interest by a choir which had volunteered for the chants and other musical portions of the service. I never had a more attentive audience, and the deportment was most reverent, with an evident impression of the solemn nature of our "assembling and meeting together." Not only after the service was I asked to repeat my visit, but since then I have met with persons from that place earnestly expressing the very general desire for the regular establishment of services. At Decatur, nine miles south-west, there is a degree of interest manifested, affording ground for hope that an organization may be ere long effected, with more permanent results. The Holy Communion is celebrated monthly at a private house, and the Evening Service is held in a rented hall. I have baptized three adults and two children, and have recently presented four candidates for Confirmation. This may be regarded as the most promising of these outlying Missionary stations, and, as it is next in importance and size to Paw Paw, the county seat, will doubtless in time become a centre for influence in Church interest.

Everywhere I find a desire manifested to be informed upon the history and principles of the Church, which, by conversation and books and tracts, I endeavor to meet. This itinerancy could furnish constant employment to three Missionaries at least, if the means could be provided for their support; and as I go from point to point and meet with constant indications of desire and interest, I could wish that my parochial duties would permit a more liberal bestowment of time for attention to the souls in the outlying wilderness, hungering, thirsting, crying for the services of the Church. Truly the harvest is ripe; would that there were more laborers to reap this promising field! May God strengthen me for my labors, and bless them with rich fruits to His greater glory.

I am, very truly yours,

GEORGE P. SCHETKY.

LETTERS FROM ONE OF BISHOP GARRETT'S MISSIONARIES.

CORSICANA, TEXAS, April 1st, 1878.

REV. AND DEAR SIR: In the providence of God I am permitted to make another quarterly report to the Domestic Committee,

but in another part of the Blessed Master's vineyard.

On January 1st I accepted the charge of the church in connection with Ennis and

Waxahatchie, two towns in different counties. I am unable in this report to give any statement of the condition of the work in these two places, owing to the trouble I have had to obtain a place to live in and to bring my family and household goods here; but, God willing, as I am now in a measure settled, I will commence work there this month. I confine my report to facts and suggestions as to the condition and prospects and wants of this place.

There is a lot, 50 by 150 feet, belonging to the church, unfenced, upon which there is a building, unconsecrated, owing to its not being finished, though in use for the worship of God. It has been so far built by the self-sacrifice of the few Church people here, with assistance from the Bishop and others. It is a neat, plain building, but unfinished inside and out; the lot is unfenced; there is no bell to call the people to worship God; no carpet on the chancel; no proper furniture other than the Altar. There is a fine cabinet organ and Communion set belonging to the parish.

The great wants of the church are the following, which the people, owing to their efforts to secure a permanent Rector by raising the amount they have promised towards his salary, are not and will not be able to obtain: A rectory; a school building for parish school and Sunday-school and meetings for Church work; a bell; a font; the means to fence in and finish the church. It is an absolute necessity that a rectory be built if the Church is to succeed here; it is owing to there being none that it is in the condition it is. No Minister is able to support himself and family upon the salary, and pay house rent; that is why the many who have been here could not stay.

There is, as the Bishop says, a noble work to be done here and in the vicinity for CHRIST and the Church; but the tale of bricks is expected without the straw to make them. I was two months in obtaining the house I am now living in, and, to be able to live in it, had to build a kitchen, which will be used as a nucleus for a rectory. I pay \$12 per month for it, but there is no place for a study, or quiet; but as I came here to work for CHRIST and the Church, I will strive to get along this year, in hopes by another the means will be on hand to build a rectory, so that I can remain, if it is God's will; I cannot do so and live as I am now doing.

The Church will only be built up by work

steadily pursued, not by the constant changing of Ministers. This place has increased very much in the last three years, and new buildings are constantly going up, and families moving in. Our Church people are not blessed with much of this world's goods. They came here to better their condition, yet they are doing all in their power. In the last month four families have moved here, all commencing, as it were, life anew; and it is impossible for them to give more than they do to Church work.

It is very sad to look around and contrast the condition of the houses of worship of the denominations with that of the Church. Methodists, Baptists, Cumberland Presbyterians, and Romanists, all have good buildings, while their ministers have rectories, except one. The Baptists have just finished a brick house of worship. All have schools for the education of their children, while those of the Church, owing to their poverty, are compelled to send to the Romish school, it being the best and cheapest. When pleading with them not to do so, they tell me, "Start one, and we will send our children." I lose an opportunity of securing a good teacher now here, a Churchman, from not having the means to build a school-house on the church lot. If I can obtain the money to do so, I will build one so as to be ready for use 1st of September. There is such a demand for houses that none can be obtained. Building material and labor are very cheap now. If I only had the means, I could do so much for the good of those under my charge, helping them in two ways, bodily and spiritually.

I have promised towards the rectory \$500. It will cost for lot and house, in addition, \$1,000, for the school-house \$300, and finishing the church \$500.

The Sunday-school is increasing, and so will the attendance upon the services when the people are sure there is a possibility of there being a settled Rector. If the Church expects her Missionaries to do efficient work for her Blessed Master, her members who have the means must give of those means.

I need Catechisms for the little ones of the Sunday-school, also Bibles.

For myself, in the church, I need a stole and surplice; the ones I have have been carried many hundred miles and seen much service, from which they are worse off than their wearer.

I have given you a statement of facts in

regard to the condition of my field of labor here, its wants and prospects. Make what use you can with it, so if it is God's will I may obtain what is so much needed to carry it on as it should be done.

May 6th, 1878.

I stated in my last report that I would, as soon as possible, make a visit to the other points of my charge. I did not wish to go there until I was prepared to make arrangements to give appointments for regular services. I left home April the 24th; went to Ennis, twenty miles from here; had services at night; spent the time in visiting the Church people and making arrangements for services; rode the next afternoon, horseback, to Waxahachie, fifteen miles west; had services at night, much to the joy of the few Church people there; met three ladies from the East, teachers, overjoyed to join in the service once more, and to know they would (God willing) have them once a month. The town is a place of 1,600 inhabitants, with no railroad communication. A road-bed was graded two years ago for a branch road from this one. Since my return it has been bought by persons who have gone East to procure iron rails to build it. It is a lovely place, the county seat of Ellis Co., the centre of one of the richest portions of the State. It has a Methodist college, costing \$23,000. The denominations have houses of worship, Rome also; but our Church, rich in its blessings and privileges, is in the dust. The Church is laughed at for its pretensions, and negligence to use the ability it is possessed of. I shall go there for service the fourth Friday night and Saturday morning of each month, and the fifth Sunday.

I returned Friday morning to Ennis; spent the time until the hour for service in visiting the Church families, and at night baptized an adult; returning home after service.

Ennis is a place of 1,800 inhabitants, growing quite fast, surrounded by a rich farming country. I found there thirteen Church people, that is, communicants; and two lots

for the church, given by the Houston and Texas Central Railroad Co.

The Church people are rejoiced to know that they are to once more enjoy the services of the Church. I purpose (God willing) to give them a service the second Wednesday night of each month, and the fourth Sunday of each month.

Sunday, the 28th, the Bishop of this Missionary Jurisdiction made his visitation here and at Ennis. He confirmed six persons here, two of them husband and wife. At Ennis, Monday night, he confirmed five persons. There are now there twenty members. At the house of worship where the service was held, two young men came to be received, members of the Church of Ireland.

The people are at work trying to raise the means to build a chapel; they are in earnest, and I trust they will receive aid to help them in their efforts. Rome is there with her church and school-house.

As here, the members of our Church are commencing life anew, and what they give is from self-denial of the severest kind. At my next visit I will organize a Sunday-school and take steps toward organizing a Mission. Here, since I wrote my report, I have commenced a parochial school, fenced in the church, organized a Rector's Aid Society, divided into several committees for Church work, the ladies' part being to raise the means to build a rectory and school building and purchase the lots for them. Had I \$2,000 to expend here in the interest of the Church, I feel certain the foundations would be laid of work for her that would bring forth a hundredfold.

In the three years before I came, there were seven Clergymen here, who, owing to there being no rectory and the small salary they would have to live upon, went elsewhere. As I told you, I will try to stand it for this year, with the hope that in the coming year I will have a house (rectory) to live in. I write this in my bedroom, with the greatest difficulty, owing to the noise around.

Yours truly, PETER WAGER.

GROWTH OF THE CHURCH IN KENTUCKY.

ST. PAUL'S PROCTOR, KY.

REV. AND DEAR SIR: If we may judge from the increased bitterness and more openly expressed animosity towards the Church, as well as secret efforts to prevent her success, the Master's kingdom is making more headway.

Alarm has taken possession of the enemy's camp, and they do not conceal it. "Something *must* be done to stop them, or they'll get hold of all the people!" was the excited expression of the leading Campbellite preacher a few weeks ago. Accordingly they raised

money and organized a Sunday-school, just across the street. Then they try and keep all their members from attending our services; but somehow they cannot manage it. They *will* come, excepting a few of the leaders. Thirdly, they are trying to get up a subscription to build a church in Beattyville, and to have "regular Sabbath Meetins." Lastly, by bitterly persecuting those who give themselves unto the LORD, they try to, and in some instances succeed in, deterring others from taking that course.

I suppose they have some grounds for their rage and madness. The Church is gradually taking hold of their best educated, reading, and thinking people, and of the young, those who are the most promising and of some account.

A youth of seventeen, of a smart, educated, and good family, presented himself at the beginning of the year for instruction. His sister I had baptized in November; ultimately, of his own will and accord, he offered himself to the Church and to God. I accepted him, and on the Feast of the Conversion of St. Paul I baptized him, giving him as his Christian name that of the great Apostle, in addition to his "given" name; and now he is an accepted postulant for Holy Orders, a duly licensed Lay-reader, having been confirmed at Richmond, Ky., where I presented him to our good Bishop on the 26th of February. He is a youth of singular purity, piety, earnest and loving zeal and devotion; well respected by and most acceptable to the people everywhere, and to me a most devoted and loving son and minister—a gift of God.

Of course the poor Campbellites were "mad." I can hardly blame them. Persecution broke out, especially from his own family; but he endured it all with smiling, loving meekness; with prayers like those his Master uttered; his calm, holy, consistent bearing has subdued their rage, and many of those who expressed themselves the most bitterly now congratulate him and us.

The Methodists do not like it very well either. On St. Paul's Day I baptized a promising young lady, one of their members, who is a student in our school; and in Owsley Co., March 17th, I baptized two youths. This was the signal for an outrageous burst of cruel and malicious persecution, indeed, at home and abroad. Unhappily they did not "endure hardness" so well as Paul, but lost

temper. But every allowance must be made for them. They dwelt among lions while he was sheltered from the storm. They lost temper, but deeply repented, and I trust will yet prove none the less faithful and courageous for weakness under the first fire of their campaign.

All these things bring to the surface the real sentiment of the people with regard to the Church, and I am happy to find solid grounds for satisfaction and encouragement. The kingdom of God has not only come nigh unto them, but has taken hold of them in spite of their ignorance and prejudice. What we need is such an outpouring of the Spirit of CHRIST upon the Church herself, that the means may flow freely for the evangelization of these dark places of our country. We are so sore let and hindered by the chain of our impecuniosity, that we may well wonder that anything has been done at all. Most certainly what has been done has been accomplished by the HOLY GHOST, and man can have no share in the praise and honor. We can only say, "What hath God wrought!"

It is this settled conviction which gives me strength and encouragement in the face of difficulties, obstacles, and discouragement which are enough to appal the strongest heart. I see GOD'S SPIRIT working through His Word, and the teachings of His Holy Church diffusing light amid this Cimmerian darkness, discovering slowly, it is true, but surely, the deformities of sin and ignorance, and unthought-of beauties of virtue, holiness, and truth, and working perceptible changes even amongst the most perverse, so that, even the human ministry is respected by those who still hate the Bride of CHRIST. But to-day Paul saw a young man, a Campbellite in "good standing," "cutting up" in Beattyville, and wanting to kill a negro who had insulted him. Over and over again he begged Paul "not to let Father Tearne know about it." In sickness, trouble, or any affliction the ministrations of the Church are welcomed and preferred. Some of the most bitter and prejudiced of her enemies gladly place their children in her hands for education, and could she but follow up her advantages, the whole land would be hers shortly.

With affectionate regard and esteem, I remain, dear Doctor,

Very faithfully yours in CHRIST,

WALTER TEARNE.

MORE HOUSE-TO-HOUSE VISITING.

MISSOULA, MONTANA.

MY DEAR DOCTOR: In the good providence of God I have to report a full quarter's work free from any interruption from sickness. My health has not been so good since I have been in the Missionary field as since I came to this Territory, and it still continues good. I rode on horseback about forty miles yesterday. I visit a great deal from house to house, and I see daily the good results. I have never been in a country where the attendance on church in the towns is so small, but in the country places it is very good. In all the towns Sunday is the great business day; this is the case all over the Territory; reform in this particular will be very slow. I aim to see at their homes the most of my people each month, and I can say that never have I been received with a gladder welcome than in this field. The saddest want in all this district is schools; the people live far apart, and the

schools are few and very poor. I am trying to start one in Missoula. There are a vast number of children to the number of families in this section. I visited six families the other day, and I found thirty-two children, nearly all of them unbaptized; in fact but few are. There is truly a harvest here to be gathered into the Church, and nothing but patient toil will gather it. House-to-house visiting, I have long since proved, is the kind of work that tells in the Missionary field, and never in my experience more, for the time, than in the one that I now occupy.

I have the warmest welcome everywhere. If God is pleased to spare my life, I hope to do here a work that will tell on the future of the Church in this vast and most attractive country.

As ever, I am your most affectionate and much obliged brother in CHRIST,

GEORGE STEWART.

A LOUD CALL FROM BISHOP ELLIOTT'S JURISDICTION.

SEGUIN, WESTERN TEXAS.

MY DEAR DR. TWING: I enclose my report as Domestic Missionary. I have already sent one to the Bishop. I don't quite understand this new arrangement, and have not time to think it out, but presume it is all right. If the Church can stand double reports, I can. Indeed, I will give you twenty of them if you are in such need of light literature to cheer you in the depressing business of hauling in Missionary funds. In your circular you ask for "information regarding the condition and needs of my field." I gladly comply. I have a noble little band of devout women, the best corps of Sunday-school teachers I ever saw, and a few pious men; that's the bright side. And then I have any number of worldly, indifferent men; and, outside my parish, ignorance of the Church and "Gaudalope College," a community of sixteen Jesuits, carrying on a school and the business of proselyting the young people. The Bishop has established an academy for boys, which, being a district institution, will be embraced in the Bishop's report; but, as principal of the school, I may say that the enterprise is succeeding beyond our expectations. Before we began, a number of Protestant boys attended the Jesuit school; every one of them now attends our academy. The Bishop's plan is to make the school so thorough

that it will command patronage. He expects to open "Montgomery Institute," the seminary for girls, next autumn. I am confident it will succeed from the very start. There is no Church school for girls in Texas; those of the Romanists are numerous; the demand for ours is simply desperate.

To come back to my parochial field proper. I must mention my *pets*, my two societies, "The Daughters of St. Andrew" and the "Guild of St. Andrew," the latter composed of young men. The object of these societies is the intellectual and spiritual culture of the members, and the practice of Christian benevolence. They are the most encouraging features of my work.

So much for the "condition" of my field. As to the "needs," Bishop Elliott has spoken to the Church of the needs of the schools, and I will add, for fear you did not hear him, that he needs two thousand dollars *immediately* for the girls' school, and five hundred dollars to complete the boys' school building. These sums he needs to make a start, and a very modest start.

I need six hundred and fifty dollars to build and furnish a guild hall. My dear Doctor, I do believe I could do more good with that six hundred and fifty dollars than with ten times the sum in any other work I ever saw. Please just hint this to some rich Churchman.

The young men have exhausted their means (and mine) in renting a wretched old loft of a room, and in subscriptions for papers and periodicals. We bought one table and two lamps, and every fellow brought his own chair. This room is not fit for the young ladies to meet in, so they have no reading-room, etc. I could make one hall do for both.

There are plenty of other needs of my parish—a bell, more pews, enlargement of the church, etc.—but what is the use of talking of luxuries when we can't get necessities! My people are poor—so poor they feel my support sufficient burden—so I look abroad for help. I shall wait for it.

Yours faithfully,

WALLACE CARNAHAN.

SERVING TABLES.

A SUGGESTION FROM ONE OF OUR MISSIONARIES.

PLEASE send me one of your "Subscription Books." I wish to make an effort to get the proposed system of stated contributions for Mission work into operation here.

I heartily approve this system, and think it is the best way of obtaining money for all Church purposes. Every man, woman, and child should be personally approached—personally instructed in the duty of habitual giving according to ability—and an exact business account kept with each. Some of us can teach this to our people theoretically, but our direct reliance on the people for a partial support, and the lack of steadfast helpers, prevent us from carrying it out in practice. If we could get the whole of our support from a common fund the system might be carried into more general practice, as the Clergy could then become, not only the teachers of the system, but also the accountants and collectors, until a willingness could be created in the hearts of the laity to relieve them of those duties—or, better still, until the ancient Diaconate could be restored, and the Deacon could become the duly authorized accountant and tax collector in the

kingdom of God. We shall never be able to carry a permanent and divinely-ordained system to its perfection with a fitful, voluntary, and uncertain agency. The permanent and divinely-ordained *system* requires the *permanent* and divinely ordained *officer* to manage it. And I do not think this portion of the Deacon's office has been sufficiently dwelt upon by those who would restore the ancient Diaconate. The permanent Deacon is needed for the financial (or "serving of tables") part of his duty quite as much as for all the rest. In fact, there is no part of the affairs of the dear Master's kingdom so much in need of proper management to-day as its financial affairs. Our vestries (modern contrivances subject to yearly change) have never yet remotely approached to a proper management of those affairs; and they never will. When those affairs are in the hands of permanent, accountable, and divinely-appointed officers, duly prepared for the work, and liable to proper penalty for its neglect, then we may hope for a greater abundance of means for *all* Church work, together with more regularity and certainty in its supply.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

LETTER FROM ALEXANDRIA, VIRGINIA.

REV. AND DEAR SIR: We preach and teach the Gospel of JESUS CHRIST, and therefore we ascribe all the success of our work to Him. We have prospered greatly beyond our expectations. I believe we have been successful because we have faith in our God and His Christ.

On Thursday night, June 20th, our Bishop confirmed five, and Monday night, June 24th,

I had the closing exercises of my school in our chapel.

My manner of opening the school has been on this wise. We use our Morning Service, and, in connection with this, the Litany twice, and the Commandments three times a week; and I also instruct the pupils in other parts of the Common Prayer Book. At the same time I give a short lecture on some sub-

ject adapted to the understanding of my pupils.

I have enrolled seventy-eight scholars since October, 1877. This is a good field for labor, and the minds of the people are gradually becoming opened, and they are willing to be instructed in the pure Word of God.

It seems that politics are congenial to their minds, but politics will never produce that love of truth and honesty for which I am working. I am working for elevation, true refinement, and pure religion; but I do not

believe that anything will accomplish these ends except a right knowledge of man's relations to God.

Emotionalism and sentimentalism have been so deeply rooted and grounded in the minds and hearts of many that they mistake them for real vital religion. The day must come, and it will come, when these shams shall give way to the pure religion of our LORD. May God in His infinite mercy hasten that day.

Yours, etc.,

J. H. M. POLLARD.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 1st to July 1st, 1878:

FOR GENERAL DOMESTIC MISSIONS.

* The amounts from Sunday-schools in these items are Lenten and Easter Offerings. Those which were not otherwise designated were divided between the Departments in the proportion of their respective present appropriations, viz., Domestic, fifty-three per cent.; Foreign, forty-seven per cent.

ALABAMA.					
<i>Marengo Co.</i> —St. Michael's Ch.....	\$4 00	<i>Pierrepont Manor</i> —Zion Ch., " "		5 92	
ALBANY.		<i>Perryville</i> —St. Stephen's Ch., " "		1 00	
<i>Albany</i> —Ch. Holy Innocents	9 00	<i>Sackett's Harbor</i> —Christ Ch., " "		2 00	
From Aux. Miss'y Meeting, held in St. Peter's Ch.....	14 82	<i>Sherburne</i> —Christ Ch., " " \$3.53;			
<i>Salem</i> —St. Paul's Ch. S. S. Children's M. C. and Whitsun Day off'g.....	25 00	S. S., \$3.03.....		11 56	
<i>Springfield</i> —S. M. L.	13 45	<i>Skaneateles</i> —St. James' Ch., " "		8 01	
<i>Troy</i> —St. John's Ch.....	28 47	<i>Syracuse</i> —Grace Ch., " "		5 00	
St. Luke's Ch. S. S.* add'l.....	39	St. Paul's Ch., " "		82 29	
<i>Waddington</i> —St. Paul's Ch.....	2 11	<i>Union Springs</i> —Grace Ch., " "		6 69	
	93 24	<i>Utica</i> —Grace Ch., " "		21 00	
CALIFORNIA.		<i>Watertown</i> —Grace Ch., " "		4 85	
<i>San Francisco</i> —Trinity Ch.....	75 00	<i>Waverly</i> —Grace Ch., " "		9 94	
<i>San Mateo</i> —St. Matthew's Ch., Easter off'g....	10 86	<i>Whitesboro</i> —St. John's Ch., " "		90	
	85 86	<i>W. C. P.,</i> " "		50 00	
				439 67	
		CENTRAL PENNSYLVANIA.			
		<i>Columbia</i> —St. Paul's Ch.....		5 00	
		<i>Reading</i> —Christ Cathedral		66 31	
				71 34	
		CONNECTICUT.			
CENTRAL NEW YORK.		<i>Brooklyn</i> —Trinity Ch.....		12 07	
<i>Adams</i> —Emmanuel Ch., Branch Wo.'s Aux....	50	<i>Fair Haven</i> —St. James' Ch.....		25 00	
<i>Bainbridge</i> —St. Peter's Ch., " " " \$16-88; S. S., \$17 00	33 88	<i>Hartford</i> —St. John's Ch.....		60 00	
Ch. Good Shepherd, " " \$1.00;	6 00	Half House Rents		20 78	
Lenten Off'g, \$5.00.....	3 85	<i>Stamford</i> —St. John's Ch., of which from M. C., \$45.76		225 46	
<i>Brownsville</i> —St. Paul's Ch., " "	2 00	<i>Wolcottville</i> —Trinity Ch. S. S.*		24 12	
<i>Cayuga</i> —St. Luke's Ch., " "	1 08	<i>Woodbury</i> —St. Paul's Ch. S. S.*		25 00	
<i>Chittenango</i> —St. Paul's Ch., " "	3 95	A Friend		394 93	
<i>Cortland</i> —Grace Ch., " "	25 00				
<i>Elmira</i> —Trinity Ch., " "	4 60	DELAWARE.			
<i>Fayetteville</i> —Trinity Ch., " "	2 00	<i>Laurel</i> —St. Philip's Chapel		4 33	
<i>Fulton</i> —Zion Ch., " "					
<i>Hamilton</i> —St. Thomas' Ch., " " \$10;	17 08	FLORIDA.			
S. S., \$7.08.....	153 79	<i>Tampa</i> —St. Andrew's Ch. S. S.*.....		3 00	
<i>Ithaca</i> —St. John's Ch., " "	8 00				
<i>Oneida</i> —St. John's Ch., " "	13 28				
<i>Oswego</i> —Christ Ch., " "	50				
St. Paul's Ch., " "					

GEORGIA.

Savannah—Christ Ch., M. C. 17 36

ILLINOIS.

Chicago—S. S. Mission School of St. James' Ch.,* 12 64
St. Mark's Ch. S. S.* 19 25

IOWA.

M — 1 00

LONG ISLAND.

Astoria—Ch. Redeemer 7 91
Brooklyn Heights—Grace Ch., add'l 250 00
Ch. Holy Trinity, a member 15 00
Jamaica—Grace Ch. S. S.* 22 18

MARYLAND.

Annapolis—Naval Academy 2 06
Baltimore—St. Luke's Ch., add'l 5 00
Georgetown—St. Alban's Parish 1 50
Washington—Ascension Parish 13 24
R. C. B. 50
Washington Co.—St. Mark's Ch., Mrs. G. 1 40
West River—Christ Ch. 10 00

MASSACHUSETTS.

Andover—Christ Ch. S. S.* 6 36
Boston—H. M. S. 2 45
Dorchester—All Saints' Ch., M. C. 1 49
Marlboro—Mission 27 00
Quincy—Christ Ch., M. C. 15 51

MICHIGAN.

Alpena—Trinity Ch. 6 40
Ann Arbor—St. Andrew's Ch. 11 62

MINNESOTA.

Minneapolis—Ch. Holy Trinity 5 78

MISSISSIPPI.

Natchez—Trinity Ch., Whitsun Day off'g 19 35

MISSOURI.

Mexico—St. Paul's Ch. 1 90

NEBRASKA.

Nebraska City—Three children 1 06

NEW HAMPSHIRE.

Manchester—Grace Ch. S. S.* 3 21

NEW JERSEY.

Elizabeth—B. W. A. 21 95
Fairview—Trinity Ch. S. S.* 2 67
Mt. Holly—St. Andrew's Ch. 57 04
Roselle—St. Luke's Ch. 21 50
A lady 3 00

NEW YORK.

Barrytown—St. John Evangelist Ch. 61 00
Manhattanville—St. Michael's Guild 10 00
New York—Ch. Incarnation S. S. M. C. 1 85
St. Clement's Ch. 71 70
St. James' Ch. S. S., a member 1 05
St. John Baptist Ch. 10 00
Sheltering Arms, Ladies' Asso. Cottage 1 31
M. C. 19 19
Nyack—Grace Ch. 30 00
Piermont—Christ Ch. 11 31

NORTH CAROLINA.

Pittsboro—M. P. N. 1 00
Wilmington—St. James' Ch. 41 04

NORTHERN NEW JERSEY.

East Orange—Christ Ch. 106 07
Morristown—St. Peter's Ch. M. C. 52 47

OHIO.

Cuyahoga Falls—St. John's S. S. 6 50
Massillon—St. Timothy's S. S. 16 00
Toledo—Trinity Ch. S. S.* 10 02

PENNSYLVANIA.

Coatesville—Trinity Ch. S. S.* 15 25
Lower Merton—Ch. Redeemer, thro' Miss'y Mite Fund 6 32
Philadelphia—Christ Ch., thro' Miss'y M. F. 2 60
Christ Chapel 2 00
St. Andrew's Ch., " " " 4 00
St. Barnabas' Ch. Men's Bible Class, M. C. 5 50
St. James' Ch., thro' Miss'y Mite Fund 31 21
St. Luke's Ch., " " " 9 07
St. Mark's Ch., " " " 180 00
St. Peter's Ch., " " " 10 00
M. MCP 1 30

Germantown—St. Luke's Ch., of which thro' Miss'y Mite Fund, \$4.10; add'l, \$160.28, Germantown—St. Michaels, thro' Miss'y Mite Fund 164 38
St. Peter's Ch., thro' Miss'y Mite Fund 1 52
Chestnut Hill—St. Paul's Ch. 4 28
Oxford Church—Trinity Ch. 51 43
West—St. Mary's Ch., a member 150 00
2 65

PITTSBURGH.

Pittsburgh—St. Peter's Ch. 641 51

SOUTH CAROLINA.

Charleston—St. Luke's Ch. S. S. 87
Columbia—Trinity Ch. 1 00

SOUTHERN OHIO.

Cincinnati, Clifton—Calvary S. S. 5 33
Worthington—St. John's Ch., M. C. 6 00
Zanesville—St. James' Ch., thro' Wo.'s Aux. 50 00

SPRINGFIELD.

Jacksonville—Trinity Ch. M. C., In Memoriam 2 50

VERMONT.

Arlington—Grace Ch. 4 00
Sheldon—Grace Ch. M. C. 10 30

VIRGINIA.

Rivanna Parish—Fork Union Ch. 9 09
Williamsburgh—Of which from "L," \$5; "P.," \$5 10 00

WESTERN MICHIGAN.

Grand Rapids—St. Mark's Ch., a lady 1 00
Whitehall—Ch. Redeemer 2 00

WESTERN NEW YORK.

Bath—St. Thomas' S. S.* 15 03
Lockport—Grace Ch. S. S., M. C. 25 00

MISCELLANEOUS.

Interest on Investment 375 33

LEGACIES.

Michigan—Estate of the Rev. W. N. Lyster 500 00
N. Y., Poughkeepsie—Estate of Mrs. Sarah Robinson 2,000 00

MITE CHESTS.

Receipts for the month, not credited to parishes 27 98

Receipts for the month \$5,877 66
Amount previously acknowledged \$6,878 47

Total receipts since Sept. 1, 1877 \$92,756 13

CORRECTION—In June No., under *New York*, for Harlem, St. Andrew's Ch., Geo. B. Draper Scholarship, Utah, read St. Andrew's Ch. S.S.

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CALIFORNIA.		NEW YORK.	
<i>San Francisco</i> —Trinity Ch	50 00	<i>New York</i> —Grace Ch	449 50
CENTRAL PENNSYLVANIA.		<i>Yonkers</i> —St. Paul's Ch., Wo. Miss'y Soc'y.....	7 56
<i>Lancaster</i> —St. James' Ch	90 00		457 06
CONNECTICUT.		PENNSYLVANIA.	
<i>Bridgeport</i> —Christ Ch., Lenten off'g, through Fairfield Co. Indian Aid Association.....	7 35	<i>Philadelphia</i> —Emmanuel Ch., N. B. W.....	25
St. John's Ch., Lenten off'g, thro' Fairfield Co. Indian Aid Association	10 00	Christ Ch. Ch'l, thro' Com. on Work for Freedmen, for Rev. O. P. Thackera.....	6 04
<i>Hartford</i> —Ch. Good Shepherd.....	13 82	St. James Ch., thro' Com. on Work for Freedmen, for Rev. O. P. Thackera.....	1 25
<i>Stamford</i> —St. John's Ch.....	5 70	St. James the Less, thro' Com. on Work for Freedmen, for Rev. C. O. Brady	20 00
<i>Westport</i> —Christ Ch., Lenten off'g, thro' Fair- field Co. Indian Aid Association.....	10 00	St. Peter's Ch., thro' Com. on Work for Freedmen, for Rev. O. P. Thackera.....	6 00
	46 87	Miscellaneous churches, thro' Com. on Work for Freedmen, for Rev. O. P. Thackera	26 71
DELAWARE.			60 25
<i>Wilmington</i> —St. Andrew's Ch. Colored S. S....	15 00	PITTSBURGH.	
LONG ISLAND.		<i>Pittsburgh</i> —St. Peter's Ch.....	16 50
<i>Brooklyn</i> —St. Paul's Ch.....	5 44	WESTERN NEW YORK.	
<i>Glen Cove</i> —St. Paul's Ch.....	15 00	<i>Geneva</i> —St. Philip's S. S.....	1 35
<i>Jamaica</i> —Grace Ch., C. K.....	5 00	WESTERN MICHIGAN.	
	25 44	<i>Coopersville</i> —Epiphany Mission.....	36
MARYLAND.		<i>Elk Rapids</i> —Trinity Ch.....	1 00
<i>Baltimore</i> —Grace Ch.....	42 86	<i>Grand Rapids</i> —St. Mark's Ch.....	13 68
<i>Harre de Grace Parish</i>	1 00	<i>Newaygo</i> —St. Mark's Mission.....	1 35
	43 86	<i>Paw Paw</i> —St. Mark's Ch.....	1 00
MASSACHUSETTS.			17 39
<i>Amherst</i> —Grace Ch.....	5 90	Receipts for the month.....	\$893 22
<i>Boston</i> —All Saints' Ch.....	1 94	Amount previously acknowledged.....	11,991 80
	7 84	Total receipts since Sept. 1, 1877.....	\$12,825 02
MINNESOTA.			
<i>Orono</i> —Trinity Ch.....	1 66		

SPECIAL CONTRIBUTIONS.

ALBANY.		NORTHERN NEW JERSEY.	
<i>Herkimer</i> —Christ Ch., for Mission to the Jews.	1 37	<i>Morristown</i> —St. Peter's Ch. S. S., for Sch'p at Salt Lake City.....	80 00
CENTRAL NEW YORK.		PENNSYLVANIA.	
<i>Binghamton</i> —Ch. Good Shepherd, for Rev. D. Convers.....	3 00	<i>Philadelphia</i> —St. Peter's Ch., First Catecheti- cal Class,* for Bp. Whipple.....	24 73
CENTRAL PENNSYLVANIA.		PITTSBURGH.	
<i>Carlisle</i> —St. John's Ch., for Bp. Morris.....	5 00	<i>Ridgeway</i> —Grace Ch. S. S., for Bp. Spalding's School.....	3 00
CONNECTICUT.		SOUTHERN OHIO.	
<i>Stamford</i> —St. John's Ch., of which for Stam- ford and Tatlock Sch'p (Utah), \$80; Bp. Tut- tle, \$51.75.....	181 75	<i>Cincinnati, Clifton</i> —Calvary, for Rev. H. For- rester.....	110 68
LONG ISLAND.		<i>Columbus</i> —Trinity Ch., Wo. Aux., for "Rachel Wilson" Sch'p, Utah.....	40 00
<i>Glen Cove</i> —St. Paul's Ch., for Rev. A. T. Por- ter's work, \$23.00; Bp. Tuttle, \$40.00.....	63 00	St. Paul's Ch., for Bp. Tuttle.....	19 00
MARYLAND.			169 68
<i>Washington</i> —Mrs. M. H. A., for Rev. D. Con- vers.....	2 00	VERMONT.	
MASSACHUSETTS.		<i>Arlington</i> —St. James Ch., for Dalsy Bed, 50c.; Bp. Whipple, \$1.....	1 50
<i>Cambridge</i> —Ladies of St. John's Memorial Chapel, for Harris children.....	31 00	VIRGINIA.	
MISSOURI.		<i>Millwood</i> —Christ Ch., Cunningham Chapel Parish, for Bp. Whipple.....	5 00
<i>Kirkwood</i> —Grace Ch., three people for Rev. H. Forrester.....	6 00	MISCELLANEOUS.	
NEW YORK.		<i>Miscellaneous</i>	55 35
<i>New York</i> —Calvary Chapel, Woman's Domestic Miss'y Association for Bp. Morris.....	46 00	Receipts for the month.....	\$3,876 80
Ch. Transfiguration, Little Francis H. Gil- man for Bp. Spalding's Missionaries' Buck board.....	1 02	Amount previously acknowledged.....	19,512 13
Trinity Chapel, add'l, for Chapel at Key West.....	203 00	Total receipts since Sept. 1, 1877.....	\$23,388 43
Mrs. H. D. N., for Jarvis Hall.....	3,000 00		
Sheltering Arms (Girls), Cooper Cottage, for Bp. Tuttle (Utah)	8 50	ANALYSIS OF RECEIPTS.	
<i>Irrington</i> —St. Barnabas' S. S., for Church building.....	20 00	For General Work of Domestic Committee, of which from Legacies, \$14,674.17.....	\$92,756 12
<i>Yonkers</i> —St. Paul's Ch., Woman's Miss'y So., for Bp. Spalding, \$18.40; Bp. Elliott, \$1; Bp. Garrett, \$1.....	20 40	Designated for Work among Colored People.....	12,825 02
	3,293 92	Special Contributions.....	23,388 43
			\$128,969 58

INDIAN DEPARTMENT.

Committee for Indian Missions.

Rev. M. Dyer, D.D.,
 " E. A. Hoffman, D.D.,
 " John A. Paddock, D.D.,
 " J. L. Reese, D.D.,

Mr. Charles R. Marvin,
 " William Scott,
 " Benjamin Stark,
 " W. G. Low.

Rev. R. C. ROGERS, Secretary, 32 Bible House.

REMITTANCES for the Indian work should be sent to LLOYD W. WELLS, Treasurer of the Domestic Committee, No. 22 Bible House, New York.

Missionaries and Teachers in the Indian Field.

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. J. W. Cook, W. J. Cleveland; Messrs. Felix R. Brunot, A. Pepe (Native).

SANTEE MISSION—P. O. Address, Santee Agency, Nebraska.
LOWER BRULE MISSION—P. O. Address, Lower Brule Agency, Dakota, via Crow Creek Agency, Dakota.

Rev. W. W. Fowler, Presbyterian in charge.

Church of Our Most Merciful Saviour.

Rev. W. W. Fowler.

Rev. Amos Ross (Native), Deacon.

St. Mary's Boarding School.

Mrs. W. W. Fowler, House Mother.

Miss J. Z. Robinson, Associate.

Chapel of Our Blessed Redeemer, East Bazille Creek.

Johnson Redowl (Native), Catechist.

Chapel of the Holy Faith, Wabashaw Village.

Paul Johnson (Native), Catechist.

YANKTON MISSION—P. O. Address, Yankton Agency Dakota.

Rev. Joseph W. Cook, Presbyterian in charge.

Cathedral Church of the Holy Fellowship.

Rev. Joseph W. Cook.

William T. Selwyn (Native), Catechist.

St. Paul's Boarding School. (Boys.)

The Bishop, President.

Rev. Wm. J. Cleveland, Principal.

Mrs. W. J. Cleveland, House Mother.

Miss Amelia Ives, Associate.

Sister Mary Graves, Associate.

Isaac H. Tuttle (Native), Teacher.

Emmanuel Hall. (Girls' Boarding School.)

Mrs. J. A. Draper, House Mother.

Miss E. E. Hicks, Associate.

Chapel of St. Philip the Deacon—White Swan.

Rev. David Tatliopa (Native), Deacon.

Chapel of the Holy Name—Choleau Creek.

Rev. Luke C. Walker (Native), Presbyterian.

Chapel of the Holy Comforter—Point of the Timber.

Philip J. Deloria (Native), Catechist.

YANKTONNAIS MISSION—P. O. Address, Crow Creek Agency, Dakota.

St. Thomas' Church, Agency.

Rev. Edward Ashley, Deacon.

Christ Church—Upper Camp.

John B. Chapman (Native), Catechist.

Sister Anna Prichard.

Girls' Boarding School.

Mrs. M. E. Duigan, House Mother.

Cecilia Benoist, Assistant.

Church of St. John the Baptist—Lower Camp.

Rev. Edward Ashley.

Church of the Saviour, Agency.

Rev. H. Burt.

St. Luke's Station, Little Pheasant's.

Battiste Defond (Native), Catechist.

St. Alban's Station, Standing Cloud's.

Edward Ookiye (Native), Catechist.

CHEYENNE AGENCY MISSION—P. O. Address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Presbyterian in charge.

St. John's Station, Striped Cloud's.

Rev. Henry Swift.

Girls' Boarding School.

Mrs. Henry Swift, House Mother.

Miss Alice M. Bell, Associate.

St. Paul's Station, Mackenzie's Point.

George W. Paypay (Native), Catechist.

Burnt Face's Camp.

John Kitto (Native), Catechist.

Swan's Camp.

UPPER BRULE MISSION—P. O. Address, Spotted Tail Agency, Dakota, via Yankton, Dakota.

Rev. H. St. George Young, Presbyterian.

Sister Sophie C. Pendleton.

RED CLOUD MISSION—P. O. Address, Red Cloud Agency, Dakota, via Yankton, Dakota.

Rev. John Robinson, Deacon.

FOND DU LAC MISSION.

Under Bishop Brown.

Oneida Agency—P. O. Address, Oneida, Brown Co Wisconsin.

Rev. E. A. Goodnough, Presbyterian.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyterian.

Rev. J. A. Gillfillan, Presbyterian.

Rev. Charles Wright (Native), Deacon.

John Coleman " Catechist.

George Smith " "

James Jackson " "

Mark Hart, " "

Red Lake Agency—

Rev. Fred Smith (Native), Deacon.

Mission to the Sioux in Minnesota—

George W. St. Clair (Native) Catechist.

EXTRACTS FROM MISSIONARY CORRESPONDENCE.

ROUGHING IT AT THE RED CLOUD AGENCY.

I am away out "on the prairie, where many children dwell." I have a log-house 16 by 20 inside, one corner curtained off, 5 by 6, with bed upon forked sticks high enough to put my trunks under, and my apothecary shop, furnished from Department supplies, nailed up at my bed-head. Long boards, fastened to three sides of the room, form the writing-desks. Cedar logs, split in two and smoothed off, and legs driven in, make the seats. School is open from ten A. M. to three P. M. for the children and the young women, and from seven to nine P. M. for the young men. This arrangement works well, for the young men do not trouble the school in the daytime, and all goes on smoothly. Many of these half-breeds understand a little English, and I have been pushing them forward to learn it first, or at least to be able to read it freely, thinking that after a while they will be able to read their own language and use dictionaries.

The young men have started to learn Dakota, so I trust that I shall soon have some one here able to take part with me in our Services. It is hard work to keep school and everything moving nicely and spiritedly, all by one's self.

The month of May was rather a dull one for us here. We had eleven days of rain, all at one time. The roof of my cottage got so saturated after the first day that I could scarcely find a dry place in the house to sit in, and I had to keep my bed covered with a gum blanket all the time to keep it dry. The stores here were in the same fix, the water trickling through the dirt roofs and between the logs.

The Indians who were here moved up on the bluffs to get out of the way of the high water and mud. They were afraid that the river would rise and cover the whole bottom-land here and drown them and their ponies.

The agent started out to examine the country with reference to a location for a new agency for this tribe. As my house was not fit to stay in, I packed up my things and left all to dry for a few days, while I went with him. We were gone five days.

I am now getting ready to go to Convocation at Yankton Agency. I shall be glad to see a little civilization again.

OUT-DOOR WORK OF ST. PAUL'S SCHOOL BOYS.

Mr. C. asks me to write you something about St. Paul's School, which I am very glad to do, only I cannot do justice to the subject. I wish you could come and see our boys for yourself. I do not think as many nice fellows could be gathered in such a school anywhere. I am quite sure there is not one really ill-disposed boy in the house, and their teachers say they are all trying to do well in the school-room and in their work.

The garden has been divided into plots, 20 by 90 feet I think, and each boy has his own plot. They have their regular hours for work in their gardens; but they have gone into the work this spring with such enthusiasm that almost any time, out of school hours, you may see some of them hoeing or digging. Now that gardening is to be done the afternoon session of school is suspended. The gong strikes as usual for them to assemble in the school-room. A few minutes after they are seen (if not, the tramp of their feet on the board-walks is heard), coats off, walking two by two around to the cellar door. Presently, each one armed with hoe, shovel, or spade, they proceed to the garden. It is the prettiest sight of the day to see them all at work there. The Principal and a Teacher are with them, working and directing, and Mr. C. is generally digging at his willow hedge, which one of these days (or years) is to supersede the garden and grave-yard fence. It is such a lively scene, I have to leave my work every now and then to look at them, unless I am sitting near the window.

A photographer has lately pitched a tent between us and the river, and we have had the pleasant garden scene photographed. It gives a very good idea of the appearance generally, but the figures are so small no one would be recognizable. Yesterday there were pictures taken of the choir, the girls of Emmanuel Hall, the boys of St. Paul's, Mission Workers, etc. I suppose you will see the pictures soon, and we hope you will admire us all sufficiently to compensate for our being nearly baked in the operation of being taken.

THE ONEIDA MISSION, WISCONSIN.

The work here becomes more and more interesting year by year.

As we become better acquainted with the character and feelings of the Indians, we are drawn nearer to them in sympathy for their many weaknesses and disadvantages, as well as for the many traits they possess which are everywhere acknowledged to be the most honorable in human nature. Their capacity for improvement under favorable circumstances is very great, while at the same time their liability to be led into evil doing is very great also. In many respects they are like children, while in other respects they are older than white people in their knowledge and experience. They look up to the Church for help and guidance; for they feel their own weakness.

The Oneidas have certainly shown a great advance this spring over former years in respect of the area of land sown and planted.

All of them seem anxious to work on their little farms, and appear determined to raise as large crops as possible. They continue faithful to their religious duties.

We have now over one hundred children's names upon our school list. They are inter-

esting children, and it is a pleasure to help them become more so by teaching them the first lessons in knowledge.

THE CHIPPEWA INDIAN DEACONS.

I hear always that the Rev. Fred Smith is doing his work well at Red Lake, and is everything that we could wish. The Rev. Charles Wright is so also. In due time the good fruit of their work will be seen. I do not believe any white clergymen could do their work any better, or are more zealous, faithful, or systematic. At my suggestion, Charles Wright, at Wild Rice River, is teaching a free school for the Indians for half of every day, Saturdays and Sundays excepted, which is well attended. He said there were many young Indians, of school age, growing up in ignorance, who would be glad to go to school, but there was none nearer than White Earth, twenty miles distant. He is assisted in this by his wife, and teaches them not only secular knowledge, but instructs them in religion every day. It is a great blessing to those Indians. Teaching half the day only leaves him time for visiting and other clerical work.

A LETTER FROM THE LATE REV. DANIEL W. HEMANS.

WRITTEN TO A LADY, MARCH 31st, 1876.

WHEN I hear that the good and merciful men and women where you live wish the Church of CHRIST to be planted and grow among the Dakotas and other Indians who live in darkness and without faith or hope for eternal life, that they may be brought home to the Fold of the Good Shepherd, I am very glad at heart. Only a few years ago the Missionaries came among the Indians and told them of the blessed Gospel, and so they have looked upon the Light of God and learned to love His Truth, and have given up their old deeds and words of darkness in which their forefathers lived and died. If one walks in darkness, he does not know the pitfalls in the way, and so goes groping on; but if he walks by day he sees the impossible and rugged places, and so avoids them, and chooses better paths. So now the Dakotas who have light look upon the ways of the heathen Indians. And therefore we know that the tribes

which are yet wild and foolish heathen, although they seem irredeemable, if the Ministers of the Great Spirit go among them and proclaim His Gospel and make them understand it, can be reclaimed and made to stand like men. We believe therefore that God is able to make any people, no matter how bad, good and peaceful. Even if their hearts are hard as stone, in the Bible God has said that He can make of them children of Abraham.

Thus, although the work seems to grow slowly year by year, here where the seed has been planted, yet from this we know that soon all the Indians will pray to God alone and work for Him and so become both Christianized and civilized. We see something like this in nature. When we plant corn, it seems to grow slowly, and if we watch it we cannot see the increase day by day; but yet it grows—the stalk, the blade, the ear—and if in hope we wait and care for it, it comes to an abundant harvest.

ACKNOWLEDGMENTS

OF THE INDIAN DEPARTMENT.

The following sums were received for Indian Missions for the month of June, 1878:

ALBANY.

Troy—St. John's Ch., for Bp. Hare's work..... \$10 00

CENTRAL NEW YORK.

Branch Woman's Auxiliary: Union Springs, Grace Ch., \$5.25; Antwerp, St. Paul's, \$3; Skaneateles, St. James', \$16.84; Oswego, Christ Ch., \$17.42; Cape Vincent, St. John's, \$6; Binghamton, Good Shepherd, \$3; Cortland, Grace, \$3.90; Utica, Grace, \$39.30; McLean, Zion, \$1; Waterville, Grace, \$29.65; Watertown, Trinity Ch., \$50; Carthage, Grace, \$2.80; Champion, St. John's, \$4.50; Adams, Emmanuel, \$1; Sackett's Harbor, Christ Ch., \$1; Binghamton, Christ Ch., \$12; Ithaca, St. John's, \$3.25; Trumansburgh, Epiphany, \$2.24; Harpersville, St. Luke's, \$4; Holland Patent, St. Paul's, \$4.89; Syracuse, House Good Shepherd, \$10; Great Bend Mission, \$1; Aurora, St. Paul's, \$5; Watertown, Grace, \$2.40..... 239 44
Oxford—St. Paul's..... 28 00
Whitney's Point—Grace..... 1 50
Elmira—Grace..... 5 00
261 94

CONNECTICUT.

Through Fairfield Co. Indian Aid Society: Bethel, St. Thomas', \$6; Long Hill, Grace, \$2.50; Nichol's Farm, Trinity Ch., \$3; Ridgefield, St. Stephen's, \$1; Southport, Trinity Ch., \$100; Stamford, St. John's, \$100; Tashua, Christ Ch., \$3.75; Westport, Ch. Holy Trinity, \$1..... 217 25
"A friend"..... 25 00
242 25

DELAWARE.

Claymont—Ch. Ascension, for freight..... 1 00
Wilmington—Old Swedes' S. S., for Charles Breck Scholarship, St. Paul's..... 20 00
21 00

GEORGIA.

Marietta—St. James'..... 5 00

LONG ISLAND.

Brooklyn—Ch. Good Shepherd, Mrs. L..... 1 10
Newtown—St. James', for Minnie Moore Scholarship, In memoriam, held by the Bee Hive.. 30 00
31 10

MARYLAND.

Through Baltimore Ind. Aid League: For salary of a lady teacher, Christ Ch., Ladies' Miss'y Society, \$75; Grace Ch., Ind. Aid Aux., \$10..... 85 00
Baltimore—Mrs. C. S. W., for publications.... 1 00
Washington—St. Barnabas', for Plandreau Indians..... 3 00
89 00

MASSACHUSETTS.

Through Dakota League: Lowell, St. Anne's.. 21 24
Quincy—Christ Ch..... 12 10
Worcester—All Saints' S. S., for All Saints Scholarship, St. Paul's..... 60 00
93 34

NEW JERSEY.

A lady, of which for Emmanuel Hall, \$2; for W. Scholarship, Emmanuel Hall, \$60..... 62 00

NEW YORK.

Through Niobrara League: Pure in Heart Scholarship, In memoriam, M. B. O., Cheyenne School..... 15 00
New York—A. C. S., for Bp. Hare..... 75 00
Whit-Sunday off'gs, Sheltering Arms, John Wolfe Cottage (boys), for Niobrara..... 2 47
St. Luke's S. S., Infant Class, for Isaac H. Tuttle Scholarship, St. Paul's..... 30 00
Riverdale—Christ Ch. S. S..... 21 55
White Plains—Grace Ch., Miss Harris..... 2 00
Yonkers—St. Paul's, Woman's Miss'y Society, for Bp. Hare..... 10 00
158 02

NORTHERN NEW JERSEY.

Through League N. N. J.: Bergen Point, Trinity Ch., Woman's Auxiliary Miss'y Society.. 40 00
South Orange—W. H. Tweddell, for Dakota Prayer Book..... 8 00
48 00

PENNSYLVANIA.

Through Indians' Hope Association: Ch. Atone-ment, Ann. Sub'ns, \$3; St. Mark's, Frankford, \$4; St. Peter's, Germantown, toward H. H. Houston Scholarship, \$6; Christ Ch. Chapel, \$16.50; Calvary Ch., Germantown, Ann. Col., \$58.28; St. Stephen's, Phila., \$5; Epiphany, \$12; Ch. Holy Trinity, \$20; St. Mary's, West Phila., \$2; Germantown, St. Peter's, Miss E. Clement, for Pauline Scholarship, \$10..... 136 78
Germantown—Mme. Clement's School, St. Peter's Guild, for Pauline Scholarship..... 20 00
Philadelphia—Emmanuel Ch., W. B. W..... 25
157 03

PITTSBURGH.

Pittsburgh—St. Andrew's, a member... 3 00
St. Peter's..... 16 50
19 50

RHODE ISLAND.

Pawtucket—St. Paul's S. S., for Bp. Hare..... 6 00
Providence—St. John's, of which for Bp. Whipple, \$20; through Indian Aid Society, \$100.. 490 67
496 67

SOUTH CAROLINA.

Pendleton—M. Box..... 1 50

SOUTHERN OHIO.

Columbus—Trinity Ch., thro' Woman's Aux., for White Earth Mission..... 28 84

VIRGINIA.

Goochland Co., Northam—St. James' Parish, St. Paul's Ch..... 4 69

WESTERN MICHIGAN.

Elk Rapids—Trinity Ch..... 1 00
Paw Paw—St. Mark's..... 1 06
2 06

WESTERN NEW YORK.

Hammondsport—St. James', through Woman's Aux., for freight, \$4; for Yankton Mission, \$2..... 6 00

Amount previously acknowledged..... \$1,735 94
Total receipts since Sept. 1st, 1877..... \$31,534 01

THE TREASURER FOR FOREIGN MISSIONS would respectfully remind those who have remittances to make that the books are to be closed for the fiscal year on the last day of August, 1878.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" John A. Paddock, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Wm. R. Huntington, D.D.,

Mr. F. S. Winston,
" Stewart Brown,
" Lemuel Coffin,
" Charles R. Marvin,
" Benjamin Stark,
" Thomas A. Tillinghast,
" Cornelius Vanderbilt,
" James M. Brown.

Rev. JOSHUA KIMBER, *Secretary*,
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,
23 Bible House, New York.

AUGUST, 1878.

SUCCESS OF FOREIGN MISSIONS.*

One of the most common objections brought against Foreign Missions by persons who are not informed upon the subject about which they are talking, is that such Missions are not successful.

There are about 3,140 Clergymen in the Protestant Episcopal Church in the United States, and, on an average, 85 communicants for each Clergyman.

There are 551 ordained Foreign Missionaries in India, and, at the same ratio as in this Church, there ought to be 46,835 communicants; but there are in reality 78,494 communicants. Or, if we add to the 551 Foreign Missionaries the 381 native ordained Ministers, there will be 932 Ministers, and, at the same ratio as in this Church, there ought to be 79,220 communicants, while there are in reality 78,494. But remember that the results in the United States have been brought about in a *Christian* land, in which the immense majority of communicants are the descendants of a Christian ancestry, with all the aids given by a large body of Sunday-school teachers and other Christian workers; and that the results in India have been brought about in a *heathen* land, in the face of tremendous obstacles, and without the aid of a great body of co-workers.

Will any one say anything more about a want of success?—SPIRIT OF MISSIONS, August, 1875.

The above statement, which the late Secretary of the Foreign Committee was able to make, was considered at the time most surprising. Now we are receiving from the field in question, and other fields as well, statements of visible successes far more remarkable.

Our attention has only recently been called to two addresses delivered at the annual meetings in 1873 and 1875 of the venerable Society for the Propagation of the Gospel in Foreign Parts, entitled

respectively "The Gradual Conversion of Europe" and "The Comparative Progress of Ancient and Modern Missions," for which we hope to find room in these pages hereafter, and which we then hope to issue in pamphlet form for free distribution.

These papers, taken together with the current intelligence from the foreign field, show that we have no reason for despondency—nay, rather that we are permitted to see manifold results in that now, as in apostolic times, the LORD is working with us and confirming the Word with signs following.

Even the Foreign Missionaries themselves are astonished at times when, their fellow-laborers reporting progress, there is a general summing up of results in a particular field. This was notably the case at a Missionary Conference held at Allahabad, in India. A member of that Conference has stated:

"When the reports from the different Missions were brought in, a sentiment of surprise was blended with thanksgiving at the results wrought. No one seems to have been prepared for the exhibition of the grand extent and power of the Missionary work in India."

If this was so in 1872, how much more would it be the case now, for there has been wonderful progress since. The Chota Nagpore Mission alone now num-

* Copies of this article will be furnished without charge in any number.

bers twenty thousand Christians, and the Bishop of Calcutta confirms from one to two thousand converts there at each visitation. At the visitation in November last he confirmed 1,925 persons.

Of another Mission, Arcot and its neighborhood, one of the Missionaries wrote (on January 1st, 1878): "Hundreds of heathen have come over to us. More than sixty new villages have given in their names. We have also had large additions in our old villages. Quite a number of caste people have also come; and all (even Brahmins in some cases) say, '*We are coming.*'"

But the most remarkable movement of all during the past year has been in Tinnevely and Ramnad, where, as the Bishop of Madras writes, no less than *sixty thousand persons* belonging to one hundred and fifty villages have suddenly forsaken heathenism and come over in a body to the Church of CHRIST. The few Missionaries are scarcely adequate to the instructing and baptizing of such immense numbers, and the Bishop earnestly appeals for more laborers to aid in *gathering in the wonderful harvest*. Even before this remarkable movement began this Bishop had confirmed, during his ten years' episcopate, no less than twenty-five thousand persons.

It may be said, however, that this state of things is true (among Asiatic nations) only of India. It is more true of India than elsewhere, and that very naturally. Modern Missions to the heathen nations of Asia were begun there, and of course the longer the time of labor the greater the ratio of increase, and the more likely that whole masses should be stirred by a common impulse to become Christians.

But even in China, where the number of Missionaries in proportion to the people is much smaller than in India, and the time they have labored much shorter, the ratio of increase is now quite large;

and instead of the fifteen thousand converts there at present, there will soon be fifty thousand, and multitudes of people will, as in India, cast their idols to the moles and the bats, and become followers of the LORD JESUS CHRIST.

This last is already occurring in the Fuhchow district, where the few Church of England Missionaries have no less than two thousand three hundred and twenty-three names on the roll of professing Christians.

Nor need we of the American Church of necessity turn to the work of our mother of England for reassurance and providential indications of further duty. The Rev. Mr. Thomson writes:

"Our work gives us some cheering signs just now, while the land seems under sore calamities—famine, tempest, pestilence. May God overrule all to His glory and for the setting up of His kingdom."

The Rev. Dr. Nelson says, on another page, when reporting six baptisms at one service:

"Our Mission work is full of hope in fair, ever full proportion to the laborers and their labor. This fruit, 'whose seed is in itself,' we look upon with thankful and gratefully encouraged hearts."

And turning, in conclusion, to our other Asiatic field, we give the words of our native Japanese Clergyman, Mr. Yokoyama, upon his arrival home, which have already been before the Church in the April number of the SPIRIT OF MISSIONS:

"I saw much change in the country; such a monstrous change I never could have thought of. . . . In general, heathen temples were deserted, shrines pulled down, and idols were mostly overthrown and converted into ornaments for private gardens, or else the larger ones for bridges and pavements of the streets. . . . Oh, what change prepared for Christianity!"

And again:

"Christian civilization is fast becom-

ing universal in Japan. Native newspapers loudly advocate Christianity. Everywhere you meet children who sing 'Rock of Ages,' etc., in the busy streets of Tokio and the narrow alleys of Yokohama."

"Let the people praise Thee, O God; yea, let all the people praise Thee."

APPOINTMENTS OF MISSIONARIES.

ACTING by request of the Missionary Bishops concerned, the Foreign Committee, at their meeting, held on the 11th of June, appointed as a Missionary to Africa, to take effect upon his ordination to the Diaconate, Mr. CURTIS GRUBB, Jr., of the graduating class at the Theological Seminary, Virginia. Mr. Grubb's outfit, travelling expenses, and salary are guaranteed (without reference to their usual contributions to Foreign Missions) by the churches in the Convocation of the

Rappahannock Valley. It will be remembered that this is the second instance of this kind, the Piedmont Convocation having done the same to further the appointment of Mr. Parker.

At the same meeting, under provision for the purpose, several times referred to in these pages, they appointed the Rev. THEODOSIUS S. TYNG, rector of St. James' church, North Cambridge, Mass., a Missionary to Japan.

ORDINATION.

ON Trinity Sunday, June 16th, in St. Andrew's church, Wilmington, Del., by the Rt. Rev. Alfred Lee, D.D., Bishop of the Dio-

cese, Mr. DANIEL M. BATES, Jr., under appointment as Missionary to China, was ordained to the Diaconate.

MARRIAGES OF MISSIONARIES.

ON the 2d ult., at Cambridge, Mass., the Rev. DANIEL M. BATES, JR., and Miss SARAH L. RUSSELL. Also on the 9th ult., at Hanover,

N. H., the Rev. WILLIAM S. SAYRES and Miss ROSA HOPKINS. All under appointment to the China Mission.

MOVEMENTS OF MISSIONARIES.

INFORMATION has been received at the Mission Rooms that Miss MARY C. NELSON, Missionary teacher in Shanghai, under physician's certificate, left her station on the 8th of May and arrived at San Francisco on the 5th of June. Miss Nelson, after spending a fortnight on the Pacific coast, expected to proceed to Gambier, Ohio, to spend the summer with her brother, J. P. Nelson, Esq., Principal of Milnor Hall. Her present intention is to visit New York in the fall. If her health be sufficient she hopes to render service in connection with the meetings of the branches of the Woman's Auxiliary. She purposes only to remain in this country long enough to entirely recover her strength. Meanwhile the Emma Jones Girls' School is carried on without intermission under a temporary arrangement.

MR. H. A. HALL, JR. (under appointment to the African Mission), sailed from Boston, via Liverpool, for his field of labor, on the Warren Line Steamer, "Massachusetts," on the 3d ult.

THE REV. WM. B. COOPER and wife arrived in Rome, Italy, on the 19th of May. They were expecting to spend some months in Switzerland. Address care of Messrs. J. T. Bates & Co., 1 Rue du Rhone, Geneva. Mr. Cooper's health had improved considerably.

DIED.—At Rome, Italy, May 22d, 1878, CHANNING WILLIAMS, son of the Rev. Wm. B. and Alice Minnette Cooper, born in Tokio, Japan, Nov. 5th, 1877.

AFRICA.

ADVICES FROM BISHOP PENICK.

SINCE the last number went to press advices have been received from the Bishop down to May 21st. He had then returned to Monrovia after a visitation to the Cape Palmas District, and was awaiting an opportunity to embark for Cape Mount.

The Bishop, Mr. Parker, and Dr. David are to be addressed hereafter in care of Messrs. Gabriel Moore & Sons, Monrovia. We are glad to be able to announce, moreover, that all the English steamers have resumed their calls at Cape Palmas.

The Bishop writes that all at Cape Mount are well, and that the new Mission building grows apace.

LETTER FROM THE REV. L. L. MONTGOMERY.

BASSA, May 7th, 1878.

REV. AND DEAR BROTHER: . . . Bishop Penick visited the Station and confirmed a class of *three* persons on the Fifth Sunday after Epiphany (we regret that *four* of the class for Confirmation were absent). We got the loan of the Baptist church in this town for the Morning Service. In the afternoon a "Children's Service" was held in the "Ladies' Hall," our usual place of worship; the Bishop met the Sunday-school and addressed them. We enjoyed his visit. The Bishop expressed himself as much pleased with Bassa.

Mr. D. T. Harris has given up the school and become a merchant's clerk. The Bishop has instructed me not to employ another teacher at present, but I cannot allow the school to go by the board. I have arranged to devote three hours a day myself towards keeping it up.

In December last I made a Missionary tour on the Bassa coast and into the interior as far as Tradetown. God be thanked, Who enabled me to tell these poor, degraded heathen of JESUS CHRIST "the LAMB of GOD that taketh away the sin of the world," and that "*whosoever* believeth in Him should not perish, but have everlasting life."

The Bishop seemed willing, as soon as it could be done, to open a station among King New Joe's people, about twelve miles from this coast, in the New Cess section of country. He is chief of a large tribe, and is a converted and baptized man. He begs hard for a school among his people. Yes-

terday he visited me to know what about the school I promised to try to get the Bishop to open among his people. He is very desirous of meeting the Bishop. The whole Bassa tribe, numbering not less than forty thousand, have a disposition to be taught, and guided into a better mode of life.

Very truly, yours.

LETTER FROM MR. H. M. PARKER.

CAPE MOUNT, LIBERIA, W. A.,
March 11th, 1878.

MY DEAR SIR: Cape Mount has been reached at last, and a few days have given us time to form a dim idea of what our future home will be, and its promises afford much ground for thanksgiving.

We are so placed that easy access is given to many towns of the Vey people, one of the most enterprising and intelligent tribes on the Liberian coast. They seem gentle, docile, and anxious for instruction in whatever will increase their material prosperity. Their houses, clothes, silver work, and blacksmithing show, to great advantage when compared with the few articles produced by the Gedeboes, though they have never had the advantages of Missionary training so liberally afforded the latter.

The town of Bendon, which we recently visited, is the neatest heathen village I have seen in Liberia, and very superior in construction.

The joy and fear with which one begins a new work for God has been ours of late. Yesterday was the third Sunday we have spent here, and the Sunday-school we began the first Sunday has more than doubled each week. Yesterday we had some twenty-five children, a good many of whom were natives; some of them understand so little English that I fear they learned but little. We opened an adult Bible-class yesterday, and were blessed with more than we could seat; in our small room twenty-two were counted. May God give us grace to hold these people after the novelty has worn off!

FIRST COMMUNION SERVICE.

Yesterday was a happy day. Early in the morning, with due preparation for celebrating the Holy Communion, we climbed the mountain to a place near the spot we hope to make our future home. There was the Bishop, Dr. David, Mr. Schmidt, and myself. Up into the forest we marched until sea and plain,

town and bay, were lost to view, and the silent walls of an African forest shut us in on every side. By and by we reached the most beautiful arbor I have ever seen. We had amused ourselves clearing up the undergrowth within it on a former visit. Here, in the wilderness, we spread the feast our SAVIOUR's love had provided for us. Up above us, full forty feet, rose the dome of our place of worship; the roof, of gnarled and twisted branches, sprung from four noble trees which were placed at the four corners of a square; the wall was latticed with huge vines laced together with tendrils, while here and there lovely pendants of delicate leaf-work hung from the arching sides of the dome. In such an oratory, with no voices but those of the birds, no sounds but the wind moving the tree-tops, we celebrated our first Communion in Cape Mount, one which I expect never to forget. May God put His Name in this place, and make this mountain the mountain of the LORD, has been the frequent burden of the dear Bishop's prayers. God can do this; why do we hinder Him by our want of faith? why prevent His blessings by our unfitness to receive? He will receive of the fruit of this His vineyard. The question is, Shall we have

our part with the unfaithful servants, who were cast out, or receive the glory of doing His work. Yours in the work of Christ.

SPECIAL NOTICE.

TO THE SUPPORTERS OF SCHOLARSHIPS IN THE
CAPE PALMAS FEMALE ORPHAN ASYLUM, AND
THE GIRLS' SCHOOL, CAPE PALMAS, LIBERIA:

INTELLIGENCE recently received gives information that, because of the immediate necessity for thorough repair of the building in which both these schools are held, the exercises will be indefinitely suspended after July 1st. Meanwhile provision will be made for the care-taking of those of the children who are entirely dependent. To this purpose scholarships will be applied so far as those so dependent are the usual beneficiaries of such scholarship. Upon all other scholarships a *time allowance* will be made for the number of months (beyond the usual vacation) that the institution remains closed, or, in other words, an equitable adjustment will be made with each contributor.

JOSHUA KIMBER, Secretary.

Mission Rooms, 23 Bible House,

New York, June 26th, 1878.

CHINA.

WE take great pleasure in publishing herewith a testimonial of respect and esteem for our departed friend and Missionary, Mrs. ALBERT C. BUNN, written by the "venerable chief teacher of the Bishop Boone Memorial School," Wuchang:

[TRANSLATION FROM THE "GLOBE MAGAZINE" (CHINESE), SHANGHAI.]

In Memoriam, Mrs. A. C. Bunn.

BY YANG YUNG-SZ.

Mrs. Bunn, the wife of Dr. Albert C. Bunn, came several years ago from America to Wuchang, China.

Daily at early dawn she rose, and at evening spent her hours at the lamp-side, always diligent in the work of a woman. She not only excelled in conversation and in social qualities, but was a ready help to her husband, attentive in the care of her children, self-denying in the management of her household, and considerate and kind in the treatment of her servants. And most laudable were her zeal and skill in teaching. She was filled with interest in the work of improving her students; and even while her hands were busy

with her needle, would help and instruct them. There are many who have been benefited by her labors, especially the advanced pupils of the Mission School. Mrs. Bunn was delicate in body and suffered much from the heat of summer, but had had no serious or alarming illness. Unexpectedly, on the 25th of the 12th moon, at midnight, she was called to bid farewell to her husband, leave her children, scholars, and converts, and go on the long journey whence she will not return. And the wish of the living to die with her can avail nothing. On the one hand I cannot bear to have her dead, and on the other I cannot bear to see the living wishing to accompany her. So with my tears flowing, I write this to express my grief.

Yet my heart turns between grief and joy. I joy that her soul is saved, and that there is a day of meeting. I joy that, although she has departed, it is temporarily, and an everlasting non-separation is in store. I joy because the children have yet their father to instruct them, and because the father has yet the children to cheer him day by day with their love and companionship. In reading

I. Cor. xv. 21, 22, do I not learn to believe that joy cometh out of grief?

It is my hope that Dr. Bunn will in time moderate his sorrows and yield to the ordering of God; that he will carefully nourish his three children and devote himself to his chosen work, so that with his own life he may save the lives of countless numbers.

Would that he might find comfort in my words, and comfort his children with them!

LETTER FROM THE REV. DR. NELSON.

SHANGHAI, CHINA, April 24th, 1878.

MY DEAR MR. KIMBER: . . . I am very sorry to have to write you that my daughter Mary's health has continued so poor for a whole year now, and ever since her return from a visit to the south of China (on the good results of which we had built high hopes), that the doctor urges pertinaciously that she must not spend this summer in China, but go to America. It is a sad prospect to us all, and I can only accept it under pressure; it seems unreasonable and wrong to resist longer. . . .

The "Emma Jones School" is in a very encouraging and promising condition. In the midst of my Easter evening English Service I baptized three of the pupils, the Rev. Mr. Wong assisting me and baptizing the mother and brother of one of the pupils (the wife and son of Hay-Kway, whom Dr. Denison will remember as the body-servant of Bishop Boone, and confirmed by him at Orange, N. J., many years ago). Besides these, one other person was baptized, whose name is Ting-Yuen, a former pupil of Miss Emma Jones, in her early Mission days.

Our Mission work is full of hope, and that in fair, ever full, proportion to the laborers and their labor. This fruit, "whose seed is in itself," we look upon with thankful and greatly encouraged hearts. Faithfully yours.

LETTER FROM THE REV. YUNG KIUNG YEN.

WUCHANG, March 13th, 1878.

REV. AND DEAR SIR: In taking charge [temporarily] of the work in Wuchang, it is my duty to give you a review of the present state of affairs.

I. DIVINITY SCHOOL.

There are five students in this department, four of whom are graduates of the Bishop Boone Memorial School, and Candidates for Holy Orders, and one from St. Paul's Mission School in Hankow, who has studied with me

during the past year, and comes now to be one of the class.

Their studies are: (a) XXXIX. Articles, Monday, Wednesday, Friday, 11 A.M. (b) Outlines of Ancient History, Tuesday, Wednesday, Friday, Saturday, 7:15 A.M. (c) Gospels, with Commentaries, Sunday. Recitation therein on Monday, 7:15 A.M. (d) Outlines of Church History, Tuesday, Thursday, Saturday, 11 A.M.

The three studies first mentioned they recite to me, the last to Mr. Sien Sen Yang.

Every afternoon, Sunday excepted, from 12 M. to 4 P. M., they study Chinese classics under Sien Sen Tsang, a literary graduate and Christian, whom I lately engaged for this special duty.

These five youths occupy a separate building, together with Dr. Bunn's three medical students. They furnish their own food, clothing, books, etc., for which, in approval of Mr. Boone's suggestion, the Foreign Committee has granted a monthly allowance, and are entirely separate from the Memorial School, excepting that I appoint two of them as monitors in it.

II. BISHOP BOONE MEMORIAL SCHOOL.

Since the withdrawal of the Divinity students this school has now twenty-five boys. The Rev. Dr. Nelson has supported my suggestion not to admit any more, for several reasons, among which are the difficulties of managing a large school, and of providing for their future, when they leave us at the expiration of their terms. Only a few can be retained in the Mission service, and the rest must care for themselves, which, considering that they are, most of them, half orphans, will be no easy task.

Sunday excepted, they daily study the native classics, which they review on Saturday and recite to me; I do this in order to insure faithfulness on the part of the native teachers. Their religious lessons on Sunday are also said to me; I would gladly introduce the more useful branches of the West, but in the present state of education in this country such will not be appreciated, while, on the contrary, their ignorance of classics will degrade them among the illiterate.

The two monitors above mentioned daily inspect the dormitories, school, and dining-rooms, which the larger boys themselves are by turns appointed to clean, and I take an after tour when they have gone their rounds.

III. JANE BOHLEN MEMORIAL SCHOOL.

This school has now eleven girls. Mrs. Judd, of the English Inland Mission, who lives next to our lot, has most generously volunteered to superintend it until the Church makes new provision, and we appreciate her services greatly. I am sorry to say that when I came up in January of last year I was obliged to leave my wife in Shanghai, to take care of the education of our own children, who are now old enough to need such attention. If she were here, she would be glad, as she was formerly, to lend a helping hand in this department.

IV. PREACHING.

Being obliged to use my throat sparingly, I have the Sunday Services only. I am glad, however, the week-day preaching to outsiders is regularly kept up by Sien Sen Yang, mentioned above, and Sien Sen Kway, a catechist lately transferred from Hankow, viz., three times in the hospital to out-door patients and five times in the street chapel, besides the holding of daily morning prayers and the reading of the Scriptures with the in-door patients.

V. ST. PAUL'S CHAPEL, HANKOW.

When Mr. and Mrs. Boone, and Dr. Bunn with his children, had decided to leave for the United States, it was thought best to close our two schools and let the chapel to the London Mission, reserving a small school-house for any service we have, as it would be impossible for me single-handed to attend to the work of both places. Subsequently Dr. Bunn determined to remain, and kindly volunteered

to share the burden, and I accordingly resolved to regain the chapel and revive its school, especially as Dr. Nelson had advised to let the whole machinery of the Mission remain *in statu quo*. When the question was mooted to the London Mission, they were very willing to cancel the lease, because on further reflection they considered it not worth their while to have only a *temporary* use of it. They prefer to buy a lot for themselves.

The school reopened in due time. Sien Sen Yang, Sien Sen Kway, and myself take turns in performing the Sunday services; the week-day preaching is for the present suspended.

The above is the programme for the next six months,* and in the carrying of it out Mrs. Judd, Dr. Bunn, Sien Sen Yang, Sien Sen Kway, and myself heartily coöperate. In two or three years the Candidates for Holy Orders will be ordained (p. v.), and take part in the work, and I have great hopes concerning them.

I trust the Bishop's call for men for this station will be speedily answered.

May 1st, 1878.

Since my last letter I have placed Sien Sen Kway, one of the catechists, in St. Paul's chapel in Hankow, so that daily preaching is now resumed. This lessens the number of services in Wuchang; but it is better that the Hankow station should not be neglected.

Sincerely yours in Christ.

* Mr. Yen was not advised of Mr. Hoyt's reappointment when he wrote.

JAPAN.

LETTER FROM THE REV. A. R. MORRIS.

OSAKA, May 2d, 1878.

REV. AND DEAR SIR : . . . I am very glad that there are hopes of more laborers being sent to Osaka, as we need them very greatly. There is hardly any limit to the work that might be done here with an adequate force.

Since January we have been holding our usual two Services on Sunday, with Sunday-school. During Lent we had an afternoon Service on Fridays, at which Nakashima preached. Fukai, a young man who was preparing for the Ministry with Mr. Cooper, has been with us at Osaka during the winter, and preached occasionally on Sunday afternoons, and very acceptably. He has since gone to his own home, taking with him a number of

tracts and portions of the Bible which have been translated, which he hoped to be able to dispose of. He expects soon to return and go on with his preparation for the Ministry.

Yoshikawa has been working faithfully, bringing people to the chapel, visiting them at their houses, and teaching them. His mother and sister have lately come from his province. His mother listens gladly to his teaching, and he hopes that she will soon become a candidate for Baptism. His sister is in Miss Eddy's school.

On March 9th Yoshikawa began to have preaching at his own house. Every Tuesday evening he has a gathering of about thirty people there, who seem to be interested in his instruction and ask many intelligent questions.

On Easter Day I baptized the wife of Dr. Laning's teacher, and the young man who looks after our chapel and acts as our bookseller. They have been under instruction for about a year, and seemed to feel deeply the importance of the step they were taking. I baptized the woman's child the Sunday after Easter. The young man's mother is also a candidate for Baptism, and I hoped to baptize them at the same time; but she was obliged to go to her province for a few weeks, and returned the day after Easter, bringing her old mother, a very respectable and active old lady of more than eighty years of age, a staunch believer in Buddhism, to which she still clings with all her former zeal. The younger woman, viz., our bookseller's mother, will be baptized in the course of a few weeks. She disposed of quite a number of Gospels and tracts in her province, and talked to her friends about the Gospel; but, as might be expected, they did not give much heed to it.

We are all going up to Tokio in a few days to attend the Conference with the English brethren and to have a talk among ourselves.

LETTER FROM MISS E. G. EDDY.

OSAKA, April 26th, 1878.

DEAR MR. KIMBER: This is my third Easter, and I like it more than any I have spent here, because all the pretty greens and the flowers in the garlands that decorated the chapel were placed by our Christian people. They wished to do it all themselves, and it really looked pretty in the glory of cherry blossoms, camellias, bud and flower, with which the bright cedar was decorated. If any persons had wished to amend here and there, they would forget to be critical, in seeing the pleased faces of those who did it, when they were praised for their handiwork. In the afternoon two persons [a man and a woman] received Baptism, and seemed much affected. I greatly rejoiced, because the woman is more than a "right hand"—a whole body, to me; she teaches my school specially every Friday afternoon. I think you would like sometimes just to look in and see the group gathered around her, "like little mice,"

and the women, sometimes with work in their hands—all quietly listening to Mrs. Ozawa as she reads and explains the Gospels. I am trying to have the women do a little thinking for themselves, and told Mrs. Ozawa yesterday that she and I had much to learn, but the blind and the dumb could help each other. My own little girl, through her English lessons, understands much, and she now prepares the younger children every week for their Sunday lesson, and also assists in school; so there is something accomplished and something to give hope in the future.

As the days become longer, I go now and then among the people. One of my scholars came yesterday to have me visit her sister, who is sick in a hospital. It is in one of the most famous temples of the city, where not many years ago hundreds of priests and their attendants lived. It is not one building, but many in one, connected by stairways. The wood-work in some of the rooms looked like brown satin, and from out of the windows one saw built away upstairs little gardens, with quaint moss-covered, ivy-clad rocks, and ponds of water where the lotos and the goldfish lived. The roofs of the temples are as steep as a meeting-house steeple. How the builders can put on and make stay the heavy tiles and numerous dragons is a great mystery to me.

Although there were many patients, they all had separate rooms. The present "Abbot" is a foreign German Doctor. I carried the sick woman half a loaf of bread and some jelly, but gave strict orders that, before eating, the Doctor's permission should be asked. The woman seemed glad to see me, and asked that I should come again. She could say but little; and the poor wan face, with its big black eyes, haunted me. I shall ask Mrs. Ozawa to see her for me; she may do some good to the relatives, if she does not to the poor dying one.

Your letter has been a long time unanswered; but if you only knew how tired I become when night comes, you would excuse and let me go to bed with "another time will do" on my lips, as I frequently do.

HAITI.

EXTRACTS FROM LETTERS OF BISHOP HOLLY.

PORT AU PRINCE, May 25th, 1878.

MY DEAR BROTHER KIMBER: . . . I have just visited Jérémie, and have narrated, in a

letter to Miss Emery, the Churchwomen's movement there, by which the debt of eight hundred dollars due on the parsonage has been liquidated, when the Churchwardens

and vestrymen were at their wits' end how to satisfy the creditor, who was on the point of taking legal steps to compel payment.*

June 6th, 1878.

On the pledge of a committee to raise expenses of voyage, appointed last year in pur-

suance of a resolution of Convocation, I gave notice to the Most Rev. Archbishop of Canterbury of my intention to attend the Lambeth Conference. The committee have just reported to me their final success in the matter, and I expect to leave on the 11th instant for London.

Yours very truly in Christ.

MEXICO.

THE General Secretary of the "Mexican League" furnishes the following letter from the Rev. Dr. H. C. Riley, Mexico, which was received too late for the July number of THE SPIRIT OF MISSIONS:

LETTER FROM REV. DR. RILEY.

MEXICO, May 23, 1878.

DEAR ———: Your most welcome letter of 27th April and ———'s of the 6th of May have both reached me to-day. Although I have only time to write a few lines to send by the steamer that brought me your letters, I yet do so to thank you and ——— with all my heart for what you are doing for the little "Church of Jesus" in Mexico. My regret on returning to it and on finding it so Christian and so earnest in its work for the Master has been that I have not worked far more faithfully for it when in the United States. I do beg of you all, you and ———, and ———, and ———, and others not to grow weary in working in its behalf. Do your best, for there is a most precious Christian work being done here. I expect in a few days to have time to write some good long letters telling about the work. I most sincerely thank all —both those who labor much and those who labor little—for what they are doing to befriend my fellow workers in our labors for Christ and His Church in this land. Write me often. With best Christian wishes,

Your brother in Christ.

TO INDIVIDUALS, ASSOCIATIONS, AND BRANCH LEAGUES WHO ARE WILLING TO CONTRIBUTE TO THE WORK OF THE CHURCH IN MEXICO:

August, 1878.

DEAR FRIENDS: Will you please try to be prompt in forwarding your contributions for "Mexico"? Do not think of this request as

impertinent. You and I are laboring for the LORD and His Church. The necessities of His Church in Mexico are such that not only is money required for its support and extension, but it is also very important that the money should be in hand as soon as raised. A short delay may cause serious detriment to the workers and their work. The trials and privations of the brethren in Mexico are great. Do not, then, permit any of these to be increased or the spiritual work to be hindered through any fancied necessity or any undue consultation of your own mere convenience. Another thought. This is the season of vacation and recreation for those who are blessed with the opportunity. But it is not for Christians a season of cessation from the LORD's work. This applies as well to the wants of His brethren in Mexico as elsewhere. You have now many opportunities to speak for them and to interest others in working for them, which you would not have in your winter homes. Do not neglect these opportunities. Souls perish in Mexico in summer as well as in the other seasons; they may also be saved in summer. Laborers suffer as much in summer there as in other season; therefore they need your help in summer. You can easily see how disastrous your temporary cessation from Christian giving and working might be. If Christians forget to do for the suffering and the perishing, while themselves enjoying the blessings of recreation, may it not be questioned whether their truest enjoyment is to labor for souls in the harvest of the LORD? Please remember, then, during the vacation, to do all that you ought to do for your LORD in the Mexican field, and do not forget the importance of *promptness in forwarding* all contributions.

Yours very sincerely,

ABBOTT BROWN,

General Secretary "Mexican League."

* For particulars of this praiseworthy movement see WOMAN'S WORK Department.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from June 1 to July 1, 1878.

* The amounts from Sunday-schools in these items are Lenten and Easter offerings. Those which were not otherwise designated were divided between the Departments in the proportion of their respective present appropriations, viz., Domestic, fifty-three per cent.; Foreign, forty-seven per cent.

ALBANY.

<i>Albany</i> —Aux. Miss'y So., meeting in St. Peter's Ch. (proportion).....	13 13
<i>Delhi</i> —St. John's.....	26 77
<i>Herkimer</i> —Christ Ch., for Mexico.....	1 15
<i>Potsdam</i> —Trinity, of which for Miss'y Coll., China, \$265, as follows: Miss Elizabeth Clarkson, for "T. Streatfield Clarkson" Sch'p (in memoriam), \$100; Miss Frederika Clarkson, for "Levinus Clarkson" Sch'p (in memoriam), \$100; for annual expenses \$65.....	291 00
<i>Salem</i> —St. Paul's from Children's Mite Box and Whitsun-tide off'g.....	25 00
<i>Sandy Hill</i> —Zion.....	14 29
<i>Troy</i> —St. John's, of which for China, \$10.....	41 51
*St. Luke's S. S.....	36
	413 21

ARKANSAS.

Little Rock—Christ Ch., "Little Jennie Clements," for Bp. Penick's Yacht.....

CALIFORNIA.

San Francisco—Trinity.....

San Mateo—St. Matthew's.....

CENTRAL NEW YORK.

<i>Adams</i> —Emmanuel Ch., Wo. Aux.....	50
<i>Aurora</i> —St. Paul's, Wo. Aux., of which for Mexico, \$5.....	7 00
<i>Bainbridge</i> —St. Peter's, of which for Africa, \$5.....	10 00
<i>Baldwinsville</i> —Grace.....	4 24
<i>Big Flats</i> —St. John's.....	1 00
<i>Binghamton</i> —Christ Ch., of which Wo. Aux., for China, \$6; for Miss'y Coll., China, \$6.....	34 78
Ch. of the Good Shepherd, of which Wo. Aux., \$4, including for Mexico, \$2.....	12 00
<i>Cape Vincent</i> —St. John's.....	2 50
<i>Clinton</i> —St. James', of which Wo. Aux., for Mex., \$5.....	6 71
<i>Chittenango</i> —"Anon.".....	1 08
<i>Elmira</i> —Grace.....	10 00
Trinity.....	39 84
<i>Fulton</i> —Zion.....	5 00
<i>Greene</i> —Zion.....	14 01
<i>Hamilton</i> —St. Thomas' S. S.....	7 08
<i>Harpersville</i> —St. Luke's, Wo. Aux.....	4 28
<i>Utica</i> —St. John's, of which Wo. Aux., \$6.25.....	119 38
<i>Jordan</i> —Christ Ch., of which Wo. Aux., for Mexico, \$2.....	7 15
<i>Manlius</i> —Christ Ch., Wo. Aux., for Mexico.....	8 54
<i>Oneida</i> —St. John's, Wo. Aux.....	8 40
<i>Otego</i> —Christ Ch., of which Wo. Aux., \$4.32.....	50 32
<i>Owego</i> —St. Paul's.....	13 27
<i>Redwood</i> —St. Peter's.....	50
<i>Seneca Falls</i> —Trinity.....	22 56
<i>Sherburne</i> —Christ Ch., Wo. Aux.....	14 08
<i>Skaneateles</i> —St. James', Wo. Aux.....	3 84
<i>Syracuse</i> —Grace, of which Wo. Aux., \$5.....	11 05
St. James'.....	9 88
St. Paul's, of which Wo. Aux., for "Yan Yung" Sch'p, Bridgman Memo. School \$40.....	66 88
<i>Theresa</i> —St. James'.....	1 54
<i>Trumansburgh</i> —Epiphany.....	1 10
<i>Utica</i> —Grace, Wo. Aux.....	21 30
<i>Watertown</i> —St. Paul's.....	44 08
<i>Watertown</i> —Grace, Wo. Aux.....	2 30
Trinity, Wo. Aux., for which Wo. Aux., \$1.....	25 00
<i>Whitesboro</i> —St. John's, of Mexico Wo. Aux., \$1.....	1 77
<i>Windor</i> —Zion, Wo. Aux.....	2 25
<i>Miscellaneous</i> —"W. C. P.".....	50 00
	645 21

CENTRAL PENNSYLVANIA.

<i>Carlisle</i> —St. John's.....	12 74
CONNECTICUT.	
<i>Hartford</i> —St. John's, for Bp. Schereschewsky's salary.....	28 71
House rents.....	20 78
<i>Middletown</i> —St. Luke's Ch'l, Berkeley Divinity School, "A Student," for Miss'y Coll., China.....	7 00
<i>Naugatuck</i> —St. Michael's.....	5 00
<i>Stamford</i> —St. John's, for Mexico.....	15 00
<i>Walcottville</i> —Trinity S. S.....	21 38
<i>Woodbury</i> —St. Paul's S. S.....	2 50
<i>Miscellaneous</i> —"A friend".....	25 00
	125 39

DELAWARE.

Wilmington—St. Andrew's, for China, \$56.51; S. S., for "Rev. Wm. Russell" Sch'p, Cape Palmas O. Asylum, \$75.....

EASTON.

Worcester Co.—Worcester Par.....

GEORGIA.

<i>Augusta</i> —St. Paul's.....	35 00
<i>Macon</i> —St. Paul's.....	11 30
<i>Savannah</i> —Christ Ch., M. Box 11,820, for Africa.....	5 00
	51 30

IOWA.

Clinton—St. John's S. S., for "St. John" Sch'p, Bp. Boone Memo. School.....

LONG ISLAND.

<i>Astoria</i> —Thank-off'g for Mexico.....	20 00
<i>Brooklyn</i> —Grace, from M. Boxes, \$12.66; for F. M. F., thro' Wo. M. Ass. of L. I., \$5.....	17 66
Ch. of the Good Shepherd, "L. B.," \$5; Mrs. "A. J. B.," \$5; "Miss M. E. B.," \$5.....	15 00
Ch. of Our Saviour S. S., for "Henry Fisher" Sch'p, Hoff. Inst., \$75; for "Sarah Luquer" Sch'p, Bridgman Memo. School, \$45; Ch. of the Redeemer, for China and Japan.....	120 00
<i>Glen Cove</i> —St. Paul's, for China.....	12 75
<i>Jamaica</i> —Grace, "C. K.," \$5; S. S., \$22.18.....	20 23
	27 18
	232 82

MARYLAND.

<i>Baltimore Co.</i> , <i>Baltimore</i> —St. Luke's.....	5 00
<i>Towson</i> —Trinity, for Africa.....	30 00
<i>District of Columbia</i> , <i>Washington</i> —Ascension, <i>Frederick Co.</i> , <i>Frederick</i> —All Saints, of which S. S., for "Angustus Hare" Sch'p in Jaffa, \$25.....	25 00
<i>Harford Co.</i> —St. Mary's, for Mexico.....	30 00
<i>Washington Co.</i> , <i>Lappons Cross Roads</i> —St. Mark's.....	10 00
<i>Sharnsburg</i> —St. Paul's.....	6 03
<i>Miscellaneous</i> —Wo. For. Aux., at disc. of Bp. Penick.....	1 73
	100 00
	207 76

MASSACHUSETTS.

<i>Andover</i> —*Christ Ch. S. S.....	5 64
<i>Ashfield</i> —St. John's S. S., through Wo. Aux., for Mexico.....	5 18
<i>Boston (Dorchester)</i> —All Saints, M. Box, and two little children.....	1 49
<i>(Jamaica Plains)</i> —St. John's Wo. Aux., for Miss Pitman's work.....	41 75
St. Mark's S. S.....	11 10
St. Paul's, thro' Wo. Aux., for "St. Paul" Sch'p, Emma Jones Girls' School.....	50 00
Trinity S. S., for Sch'p in Hoffman Inst.....	75 00

"A Friend," for China, \$10; Mexico, \$10..	20 00
"H. M. S."	2 18
Brookline—"S. K. B.," for "Ep. Burgess"	100 00
Sch'p, Haiti.	40 00
Cambridge—St. James S. S. for "Henrietta F. Boone"	31 52
Sch'p, Duane Hall.	13 10
St. John's Memo. Ch'l S. S., for Africa.	40 00
Fitchburg—Christ Ch.	13 10
Marblehead—St. Michael's.	40 00
Neuburyport—St. Paul's, thro' Wo. Aux., for "St. Paul" Sch'p, Jane Bohlen Memorial School.	50 00
Oakdale—	33 60
Salem—St. Peter's.	12 89
Sheffield.	53 45
Stockbridge—St. Paul's.	8 60
Taunton—	12 95

MICHIGAN.

Alpena—Trinity.	8 60
Flint—St. Paul's.	12 95

MINNESOTA.

Minneapolis—Holy Trinity.	16 55
	5 12

MISSISSIPPI.

Natchez—Trinity.	17 15
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NEBRASKA.

Nebraska City—Ware Children.	94
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NEW HAMPSHIRE.

Manchester—Grace S. S.	2 85
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NEW JERSEY.

Elizabeth—Br. Wo's Aux., of which for Mexico, \$13.22; Rev. Mr. Hoyt's work, \$1.50; Miss Brittan's work, \$2.	35 10
Fairview—*Trinity S. S., of which 3 M. Boxes, \$1.66.	4 38
New Brunswick—Mrs. A. B. Beach for support of Catechist at Grahway.	40 00
Rahway—St. Paul's.	19 21
Salem—Br. Wo.'s Aux.	5 00
Miscellaneous—"A Lady"	3 00

NEW YORK.

Goshen—St. James', of which for Cuba, \$20.	106 64
Matteawan—St. Luke's Young Ladies' Bible Class, for "C. Jay" Sch'p, thro' Wo's Aux.	79 28
Monroe—Grace, a member, for Ins. dues Rev. Mr. Quimby.	3 25
New York—Calvary, Wo's F. M. Asso., towards Miss Nelson's salary.	8 00
(Riverside)—Christ Ch. (part Whitsun-day off'g)	50 00
St. Clement's.	25 00
St. James'	31 45
St. Michael's Guild.	135 21
St. Peter's.	10 00
St. Philip's Wo's Miss'y So., for Rev. Mr. Baudry's dues.	6 00
Ch. of the Transfiguration, "Little Francis H. Gilman," for China.	80
Sheltering Arms, Boys of Montgomery Cottage for Japan, \$8.38; Cooper Cottage, small girls, for Cape Palmas O. Asylum, \$1.50; Ladies' Asso. Cottage, \$1.17.	11 05
St. John's School M. Boxes, for "Bp. Auer Memo."	53 24
Sch'p, Hoff. Inst.	40 00
Chelsea Female Inst. for Sch'p in O. Asylum, Cape Palmas.	367 00
Thro' Miss M. E. Leavitt for outfit and support of H. A. Hall, Jr.	8 34
Piermont—Christ Ch.	8 34
Yonkers—St. Paul's, "I. C.," for China, \$1.50; Africa, \$1; Wo. Miss'y So., for "C. Jay" Sch'p, Miss'y Coll., China, \$17.05.	19 55

NORTH CAROLINA.

Salisbury—St. Luke's, at disc. of Bp. of Shanghai.	9 56
Wilmington—St. James.	41 04

50 60

† In July number, for Boston, Ch'l of the Good Shepherd, read Oakdale, Ch. of the Good Shepherd.

‡ In July number, for Stockbridge, Christ Ch'l, read Sheffield, Christ Ch.

§ In July number, for Wo. Aux. Sch'p, read thro' Wo. Aux., for Massachusetts Sch'p.

|| The amount, \$68.86, credited to Christ Ch. in the Feb. No. should have been credited to St. Peter's Ch.

NORTHERN NEW JERSEY.

Bayonne—Trinity S. S., for "Trinity and Rising" Sch'ps, Hoffman Inst.	150 00
Newark—*Trinity S. S.	65 78
Ridgewood—Christ Ch.	8 00
	223 78

OHIO.

Gambier—Harcourt S. S., for "Dr. Blake" Sch'p, Emma Jones Girls' School.	40 00
Massillon—St. Timothy's S. S.	18 74
Painesville—Lake Erie Seminary, for Wo. Aux. Sch'p, Miss'y Coll., China.	3 00
Toledo—*Trinity S. S.	8 87
	70 61

PENNSYLVANIA.

Centreville—Trinity.	3 00
Coatesville—*Holy Trinity S. S.	13 52
Philadelphina (Lower Dublin)—All Saints' (Kensington)—Emmanuel, Miss'y Asso.	40 00
(Kensington)—St. Barnabas' Men's Bible Class M. Boxes.	15 00
St. Mark's Ch., of which for current expenses Miss'y Coll., China, \$100.	5 50
(West)—St. Mary's, a member.	123 00
(Chestnut Hill)—St. Paul's.	2 35
(Oxford Church)—Trinity.	91 35
Wo. Com. on work for F. M., for personal benefit Mrs. Ferguson.	150 00
	5 78
	449 50

PITTSBURGH.

Brownsville—Christ Ch. S. S., for Mexico.	27 00
James L. Bowman.	40 00
Erie—St. Paul's.	37 63
Pittsburgh—Calvary S. S., of which for Sch'p Hoffman Inst., \$75; for "Calvary S. S." Sch'p, Baird Hall, \$50.	125 00
St. Peter's.	31 50
	261 13

RHODE ISLAND.

Providence—Ch. of the Saviour.	5 51
St. John's, for Mexico.	326 98
	332 49

SOUTH CAROLINA.

Charleston—St. Luke's, from M. Boxes for Rev. S. R. J. Hoyt's support.	51 13
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SOUTHERN OHIO.

Athens—Mission.	2 50
Cincinnati (Clifton)—Calvary S. S., for Mexico.	12 50
Arcleville—St. Philip's, Wo's Aux.	2 60
Columbus—Trinity, thro' Wo's Aux., for Bp. Penick's yacht.	28 84
Portsmouth—All Saints'.	24 00
Zanesville—St. James', thro' Wo's Aux., for Sch'p in Duane Hall.	40 40
	110 84

TENNESSEE.

Miscellaneous—A thank-off'g from a Church-woman.	5 00
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TEXAS.

Brenham—M. Box 39,312.	1 50
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VERMONT.

Sheldon—Grace, M. Boxes.	7 12
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VIRGINIA.

Albemarle Co., Albemarle—Grace.	5 64
Alexandria Co., Alexandria—Christ Ch.	5 00
Clark Co., Cunningham Chapel Par.—Christ Ch., for salary of Rev. Mr. Yokoyama.	10 00
Culpeper Co., St. Mark's Par.—Emmanuel Ch.	20 00
"X. A."	5 00
Fauquier Co., Leed's Par.	6 00
+ Whittle Par.—of which Gen'l, \$1.61; for "Whittle Par. Thank-off'g," Sch'p, Boone Memo., \$10.	17 49
Goochland Co., Northam, St. James' Par.—St. Paul's, of which for Mexico, \$8.83; China, \$3.89.	12 72
Loudoun Co., Leesburg—St. James'.	40 00
+ Mead and John's Par.	12 34
Louisa Co.—St. John's.	8 44

† Contributions toward the support of Mr. Henry M. Parker, Africa, by parishes of Piedmont Convocation.

Norfolk Co., Norfolk—St. Paul's, of which for Japan, \$2; Mexico, \$1.....	3 00
Prince William Co., †Haymarket—St. Paul's.....	17 50
Rockbridge Co., Lexington—"A. R. S." for Bp. Penick's yacht.....	5 00
Rappahannock Co., †Bloomfield Par.....	4 00

WESTERN MICHIGAN.

Elk Rapids—Trinity.....	1 00
Grand Rapids—St. Mark's, for Bp. Penick's yacht.....	7 00
	8 00

WESTERN NEW YORK.

Clifton—St. John's.....	2 50
Geneva—Trinity, 3 M. Boxes.....	3 30
Suspension Bridge, De Veaux College—St. Ambrose' Ch'l.....	2 75

WEST VIRGINIA.

Kanawha Co., Charleston—St. John's.....	10 00
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WISCONSIN.

Ashippum—St. Paul's, M. Box 16,045.....	45
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OREGON AND WASHINGTON MISSION.

La Grande—St. Peter's, a member.....	10 00
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† Contributed toward the support of Mr. Henry M. Parker, Africa, by parishes of Piedmont Convocation.

MONTANA MISSION.	
Fast Krogh—"Tithe".....	5 00
JAPAN MISSION.	
Osaka—Mission Ch'l, Easter off'g.....	58 75
LEGACIES.	
N. Y., Poughkeepsie—Estate of Mrs. Sarah Robinson.....	2000 00

MISCELLANEOUS.

Interest.....	375 33
U. S. Coupons.....	102 58
The Mexican League, of which for Orphanage, \$165; for Bibles, \$1; for repairs of church of San Francisco, \$2,300.....	8023 83
For Missions in Africa.....	10 00
"Episcopal Register," Feb 2, for Cuba, \$5; for Mexico, \$5.....	10 00
	3521 74

Receipts for the month.....	\$10818 45
Amount previously acknowledged.....	110919 63

Total receipts since September 1st, 1877....\$121,738 08

ANALYSIS OF RECEIPTS.

For Specials (of which for Mexico, \$5,047.72; for Miss'y College, China, \$12,307.30).....	\$2093 64
For Investment (from legacies).....	6000 00
Work of the Committee for Foreign Missions (of which from Legacies, \$12,170.12).....	95644 44

Total.....\$121,738 08

The Treasurer of the League in Aid of the "Mexican Branch of the Church," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from May 29th to July 1st, 1878:

ALBANY.

Cohoes—Member of St. John's.....	1 00
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CONNECTICUT.

Middletown—Men's Bible Class, for Orphanage.....	15 00
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LONG ISLAND.

Brooklyn—Thro' Wom. Miss'y Ass'n, of which from Young Ladies of Ch. of Redeemer, for Orphan, \$60; from Mexican Ch. League, \$22; from sale of pictures, \$5.50.....	87 50
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MARYLAND.

Baltimore—A. A. H.....	10 00
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MASSACHUSETTS.

Boston—Thro' Mexican Division Mass. Branch of Wo. Aux.: Mrs. W. Amory, Jr., Treas., \$58.15; Emmanuel Ch., D. R. Whitney, for repairs St. Francis' Ch., Mexico, \$200; Trinity Ch., Mrs. George I. Fiske, for repairs St. Francis' Ch., Mexico, \$100.....	358 15
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NEW JERSEY.

Elizabeth—St. John's Ch.....	277 39
Madison—Grace Ch.....	12 00
Newark—Miss H. R.....	2 00
Trenton—St. Michael's Ch., Mexican Band.....	17 50

NEW YORK.

Fishkill-on-Hudson—Miss E. D. Van Rensselaer, Fgn. Sec'y Ass'n.....	40 00
Yonkers—St. Paul's Ch.....	11 00
New York—Calvary Ch., of which from Mrs. H. D. Wyman for repairs of St. Francis' Ch., Mexico, \$250; from Miss Hamilton, for Miss Grut's salary, \$12; Thro' Wo. Miss'y Ass'n, from Mrs. Fordyce Barker, \$25; from Dr. Fordyce Barker, for repairs of St. Francis' Ch., Mexico, \$50.....	337 00
Ch. of Holy Communion, Miss A. Smith, for Miss Grut.....	6 00
Ch. of Incarnation, thro' Miss Campbell.....	50
Ch. of St. Bartholomew, Cornelius Vanderbilt, for repairs of St. Francis' Ch., Mexico.....	500 00
Wm. E. Dodge, Jr., for repairs St. Francis' Ch., Mexico.....	500 00

M. K. Jessup, for repairs St. Francis' Ch., Mexico.....	800 00
J. F. Sheafe, for repairs St. Francis' Ch., Mexico.....	200 00
	1894 50

OHIO.

Cleveland—St. Mary's Ch.....	4 36
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PENNSYLVANIA.

Philadelphia—Branch League, of which from Holy Trinity Memo. Chapel S. S., \$45; from Infant Class of same, for Orphanage, \$30; from Ch. of Mediator, \$60.20.....	135 20
West Philadelphia—Ch. of Our Saviour, Master Milton Work.....	15 00
	150 20

PITTSBURGH.

Pittsburgh—Branch of Mexican League, of which from members, \$35; from Ladies' Pr. Bk. Society, \$25; from St. Andrew's Ch., \$565.45; from St. Andrew's Ch. S. S. (Lent collections), \$46.....	671 45
St. Andrew's Ch., J. B. Jackson, for repairs, St. Francis' Ch., Mexico.....	200 00
Trinity Ch.....	47 65
St. Paul's Ch.....	50 00
Calvary Ch., Mrs. Thos. M. Howe, for repairs St. Francis' Ch., Mexico.....	25 00
Calvary Ch. S. S., for their Scholarship in Orphanage.....	60 00
A gentleman of East Liberty.....	2 50
	1056 60

SOUTHERN OHIO.

Cincinnati—Rev. D. W. Rhodes, Rector of Ch. of the Saviour, Mt. Auburn, for repairs St. Francis' Ch., Mexico.....	25 00
A lady, for Bibles.....	1 00
	26 00

VIRGINIA.

Cumberland C. H.....	2 00
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Amount previously acknowledged.....	\$3,914 20
	3,453 25

Total.....\$7,367 45

*** For revised list of Foreign Missionaries and Stations, see third page of cover.

WOMAN'S WORK.

*Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, Secretary Woman's Auxiliary,
21 Bible House, New York City.*

A DOMESTIC MISSIONARY'S HOME AND WORK.

MY DEAR MISS EMERY: . . . At present I am living in a small log-house, daubed with mud. The room I occupy is about fourteen by fifteen, and it is my bedroom, sitting-room and study. I have a wife and two children. Soon the family with whom we are boarding will move to another house, and then we shall be more comfortable as to room.

I am teaching school, which gives us our board and house-room and about thirty or forty dollars a year. I have also a Missionary stipend of \$100 per year, which for the present year has been consumed, *i. e.*, it extends from May, 1877, to May, 1878.

After school is over my daily work is getting wood, visiting, and studying as I can. It is nothing uncommon to teach for five hours, walk three miles, sit up with the sick for a while at night, and then get home before breakfast next morning. On Sunday I take my Bible, Prayer Book and surplice, in a

basket, also a small (soap) box, for a pulpit or desk, and go to my school-house, half a mile off, and hold service with and preach to a houseful of whites and Indians. In the afternoon I often have an appointment at an Indian cabin, with those unable to get from home.

This is my work, and I do hope that it is producing good; at any rate the prospects, as we see them, are bright. Please do not think I have any motive in writing thus but to let you know the warfare our dear Church is waging in this wilderness, where, until a short time ago, there were children, ten to fifteen years old, children of professing Christians, who did not know "that any one but preachers prayed," and where the sick and aged were left to die without a visit or even a word to direct them heavenwards. Thank God, the gloom is passing away, and I only pray that I may be strengthened to possess my soul in patience, and labor more earnestly. . . .

LETTER OF ACKNOWLEDGMENT FROM A COLORED SCHOOL.

JUNE 25th, 1878.

DEAR MISS EMERY: I have not been as prompt in writing as I intended, but it requires more time than you would imagine to distribute the different articles properly. I find it very difficult to decide about some of the things that I know to be sorely needed by several girls of equal merit. I sometimes require an extra task, and give the much-coveted prize as a reward to the one who accomplishes it.

You can imagine how rejoiced the children

are to receive the gifts, and I am quite unable to express the pleasure it gives me to distribute them. In one instance only did I doubt the sincerity of the thanks rendered, but I find that few words and downcast eyes are not always signs of ingratitude; for since I have been writing, the object of my suspicion has called to express the thanks which she could not utter before for joy. Parents also are constantly seeking an interview to make known their gratitude.

I must not forget to add that some things

in the boxes were specially useful for myself. For these I wish to thank you again and again. The boy who stays with us has a splendid suit, and looks very nice—better than for a long time past. He shows his gratitude by being very useful.

Our school has closed. The scholars have

proved themselves very good pupils, especially the larger ones, who attend Church regularly, seeming to have lost all desire to frequent those places where the converts work themselves to the height of excitement, displaying such contortions of face and body as defy description.

AN INDIAN THANKSGIVING.

THE following letter is from the Rev. J. J. Enmegahbowh to the Secretary of a Parish Missionary Society in New Jersey :

WHITE EARTH RESERVATION,
March 27th, 1878.

CHRISTIAN FRIEND: Your very kind and good letter is received. I have been away from home—all the families of our Indians moved away ten days ago to their sugar. This has been unusual weather with us here, warm like summer, and during the whole winter we have had no snow, not even an inch. I am so glad on account of my suffering people. Some of the families have already made from fifty to one hundred barrels of sugar, and have been able to sell a little to buy provisions. There is a great deal of work to be done in making sugar. Every one has to build his own wigwam, and some families have from ten to twenty boiling kettles, and from fifteen hundred troughs to three thousand. My poor wife has already tapped fifteen hundred trees and nearly two thousand troughs.

The sap must be boiled from morning the whole day and the whole night; it requires much wood to consume. And yet these poor women keep Lent. I really pity them!

Let me say here one word, the custom has been with my people from time immemorial. The first sugar is made, and it is not allowed any person or child to taste it until a general feast is made. Now this feast is a general thanksgiving to the Supreme Being Who made and caused the trees to grow, and out of them sugar to be made. When this takes place in their heathen state, a grand medicine man is chosen to do the talking for the feast. He may say this: "My brothers, we ought to be very thankful that the Master of life has brought us to see the first sugar made. Let us give thanks and be glad for His great protecting hand over us in bringing us the sugar season. Let us ask is

blessing that this sugar season may be a prosperous one, and that no accident may happen to us or to our women, and may He have pity on us and on our trees, and give us a helping hand." This is about the substance of the talk. Then the eating commences. And so with every other thing—the first ripe berries, the first ripe corn, the first ripe wild rice, in every instance—first of all the general thanksgiving with the feast together. This is the ancient custom of my people.

I have often thought about this, whether to continue on after they have become Christians—to the conclusion I see no harm, nor anything out of the way, to give a general thanksgiving to Him who made all things for the good of His poor children. It is a religious thanksgiving, returning our sincere gratitude to the Giver of life. The older people feel it and are really thankful. Among the heathen at these yearly feasts they have songs, but my people do not use them now since they have become Christians.

My people are now busy preparing the ground to put seeds in. Poor fellows! for two years in succession the crops have been total failures. The grasshoppers have devoured them, and no one has a bushel of wheat to put in. They have ground prepared, from ten to forty acres apiece. I have ground prepared—fifty acres—and I have not a bushel of any kind of grain. But we have just heard good news from the general Government that 1,500 bushels of grain will be furnished to us. If this is the case I will feel glad for my people. Again, Christian friends, we feel truly grateful to you and to your people who have remembered us. We shall always kindly remember you. God bless you all is the prayer of your unworthy friend in behalf of my brethren.

J. J. ENMEGAHBOWH.

A LETTER FROM MISS NELSON.

SHANGHAI, China, April 24th, 1878.

MY DEAR MISS EMERY: It has been a long time since I wrote last to you; not since my return from Hong Kong, where I went for my health, remaining from home from November 24th to March 18th, nearly four months.

I hoped the long absence and rest would have quite restored my strength, but I have been very ill ever since I came home, and now the doctor has ordered me to America. He thinks I could not stand another summer here, and really does not dare to let me stay; so the probabilities are that I shall leave in the next American mail steamship after this. But it is not yet fully decided when I can go.

This is a great grief and trial to me, and one not easy to bear. Having been here two years only, I have just begun my work, and

it seems almost too hard to have to go home so soon. But I do not feel myself as though I could endure another summer like that of last year in Shanghai, unless I have a complete building up of my whole system.

My school is doing so well that I feel quite encouraged. The girls take a great interest in their lessons and in all they have to do. Last Sunday evening I had the great joy of seeing three of them baptized. One was the girl on the "Richard B. Duane" Scholarship, *Kiung Siur* by name. Another was the child supported by St. Mary's School, Raleigh, North Carolina, whose name is *Nie Pau*. The third girl is supported by the "Helping Hand" Scholarship, and is also named *Nie Pau*. All three seem very much in earnest, and I pray God that they may be kept steadfast in the Faith.

THE WORK IN TOKIO.

A LETTER FROM THE MISSIONARY'S WIFE.

TOKIO, JAPAN, May 18th, 1878.

MY DEAR MISS EMERY: . . . I will try to give you some account of our work, but cannot go into particulars as fully as I would like, for want of time.

In July of last year we moved into the house we now occupy, and as this was entirely a new neighborhood for my husband to labor in, it took some little time for the work to get fairly started.

We opened a school for English instruction, and made a small beginning, but have not increased in numbers since, which is owing to the fact that there are several large schools right about us; then, too, the parents of the girls prefer a Japanese education for them, and are quite indifferent to English.

We have three pupils who study English. Two live in our house, and the other comes every day. The two who are with us are orphans, *Kiu* and *Shidzu Tanaka*, aged 14 and 18. They are by no means without their faults and failings, but are Christians, were baptized this last winter, and are bright in their studies. *Sous Savada*, the day scholar, is especially quick. She was baptized with the other two girls, and is 17 years of age. Her father is inclined to Christianity, and attends the services frequently; but her mother is strongly opposed to it, and tried to prevent her being baptized, but she allows her to attend the services regularly.

Miss Pitman instructs these three girls every day in English, and their lessons are translated into Japanese by a native teacher. I instruct them in music, and they play the chants and hymns quite nicely, and think it is a great attraction. They write very well indeed; their copy-books certainly do them credit. They have the power of imitation, and take pride in doing well.

Our house is well adapted for a school. We have nice rooms for boarding pupils, and quite a large school-room. We opened a Japanese school this last winter, took boys and girls, and had two excellent native teachers, both of whom are Christians. One of these, a lady, teaches three hours in the morning, and the other, Mr. Blanchet's teacher, teaches two hours in the afternoon. The school numbered twenty-eight for some time, but when we were obliged to dismiss the boys, because of orders from the Government, the number was reduced to eighteen, which we have at present. The children attend our services, and their parents and friends often come with them; and in this way one chief object of the school is attained, that of bringing families under Christian influence and instruction.

Miss Pitman and myself have done some visiting among the people, who have seemed to appreciate our interest in them, and have thus been led to attend the services.

Mr. Blanchet preaches on Sunday mornings

at the chapel, and in the afternoon has Sunday-school, in which native Christians assist in teaching. Miss Pitman has a class of young men in English. Mr. Blanchet has services two evenings in the week, at which he has large and attentive audiences. He has baptized six young men quite recently, and instructs twice a week another class of candidates for Baptism.

Mr. Cooper having been obliged to leave Japan because of ill health, Mr. Blanchet has

been requested to take charge of his work, which, in addition to his own, occupies his time fully.

Last, but by no means least, I would say a word or two of our dear Miss Pitman. She takes a hearty interest in the work, studies the language faithfully, and is ready to enter into anything for the advancement of the cause. She joins with Mr. Blanchet and myself in kindest regards to you all.

A DEBT PAID IN HAITI.

PORT AU PRINCE, May 25th, 1878.

MY DEAR MISS EMERY: Permit me to narrate to you something about woman's work in Haiti, which has just come under my notice during a recent visit made to a certain parish under my jurisdiction.

This parish possesses the finest church buildings of any of our parishes in Haiti—a church and parsonage constructed in brick, with a belfry, with bell and clock, on the church, all in good order. However, for many years a debt of \$800 has been due on the parsonage. The creditor demanded no interest on the debt, and waited very patiently for his money. At last, by stress of the hard times, now everywhere felt in the world, he gave notice to the churchwardens and vestrymen that he must have his money by legal measures if they did not satisfy him otherwise.

A meeting of the vestry was called at the house of the senior warden to take measures to liquidate the debt. At the close of the meeting the wife of the senior warden, addressing herself to the junior warden, asked what decision had been made. He replied, to borrow the \$800 by mortgaging the parsonage.

She replied that this decision was unwise, because now they had only \$800 to pay, without interest, whereas, to borrow the amount they would thereafter have interest to pay thereon, which, let me remark by the way, is a considerable item in Haiti, namely, three per cent. per month, payable monthly, or thirty-six per cent. per annum.

Calling her husband and the rest of the vestrymen, she got them to agree to suspend their operations to give her time to mature a plan for the liquidation of the debt.

She drew up a list of the names of all the women of the parish, placing her own name

at the head, and an amount opposite each name. She did not mention how much she placed opposite her own name, but I presume the largest amount. She said that she named her widowed sister, in poorer circumstances than herself (I add this observation), and her senior in years, for \$25, her widowed daughter for \$50, married ladies who had their husbands to aid them for more. I presume, therefore, her name must have headed the list for \$100.

The widowed sister, when called upon, objected strongly to paying the amount named for her. Her sister argued with her, and said she had managed to pay \$25 for a shawl the year before, and asked if she could not make a sacrifice to do as much for the LORD. With this and other arguments she was finally persuaded to consent to pay the amount named. These amounts were to be paid in monthly instalments. All agreed to pay the sums attached to their names, about a dozen women in all.

On this pledge a friend was found to pay in the \$800 to satisfy the creditor at once, the friend to be gradually reimbursed by the payment of these monthly instalments, without interest. This was in December last. When I was there the 1st of the present month \$720 of these instalments had already been paid in to reimburse the kind friend, leaving but \$80 still due him, to be liquidated by the June instalment, soon to be paid in.

This is what a resolute and devoted Churchwoman and Christian mother in Haiti has done. I do not think anything recently done in America in the movement for paying off Church debts can surpass this, and I therefore feel proud of our poor, young, and much neglected Church in Haiti over which God has called me to preside.

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

MISSIONARY CONFERENCE AND A PROPOSED SERIES OF MISSIONARY MEETINGS IN OCTOBER NEXT.

THE undersigned, a Special Committee of the Board of Managers of the Domestic and Foreign Missionary Society, appointed to arrange for a series of Missionary Meetings in the month of October, have decided upon the following order, viz.:

I. A Missionary Conference to be held in the City of New York during the second week of October, beginning WEDNESDAY, the 9th, with Evening Prayer and sermon.

To be followed on THURSDAY (10th) morning and afternoon by meetings for general discussion of the subject of Domestic Missions, including Work among the Indians and Colored People of the South.

THURSDAY EVENING, Missionary Meeting.

FRIDAY (11th) morning and afternoon, meetings for the discussion of the subject of Foreign Missions, including the work in Greece, Haiti, and Mexico.

FRIDAY EVENING, Missionary Meeting in the City of Brooklyn.

At the meetings for conference it is hoped that the several Missionary Bishops will present brief summaries of their work, after which an appointed speaker will open the discussion upon each separate topic.

In conformity with Article VIII. of the Constitution, each recognized Auxiliary is requested to send to this meeting for conference one Clerical and one Lay Deputy, and the Committee would suggest that the Board of Missions (which, it will be remembered, consists of the membership of the late General Convention), and also the members of the old Board, as nominated to the General Convention, be present and participate in the deliberations of the Conference.

II. It is suggested and earnestly recommended that all Rectors should preach upon the general subject of Missions on the Sunday following, or on some other Sunday in October.

III. It is also suggested and earnestly recommended that the local Clergy and Laity arrange for holding Missionary Meetings in Boston, Philadelphia, Baltimore, and in other cities and large towns, at such time in October as may seem to them most convenient; with the understanding that this Committee will act with them to every practicable extent when coöperation shall be desired.

NOAH HUNT SCHENCK,
J. LIVINGSTONE REESE,
LEMUEL COFFIN,
A. T. TWING,
JOSHUA KIMBER,

Special Committee.

All communications upon this subject to be addressed to the Rev. J. KIMBER, Secretary, 23 Bible House, New York.

THE MISSIONARY MONTH.

THE foregoing notice briefly outlines what we earnestly hope and pray may prove, by the blessing of God, a series of stirring and profitable Meetings in the interest of all the branches of our Mission work.

Under the old organization, every third year, the month of October, being the time of the Meeting of the General Convention, was largely given by the Board to the consideration of this work; and the same month, in the other two years, was the time in which its Annual Meetings were held.

As is well known, the Canon under which we are now acting makes the General Convention itself the Board of Missions, and arranges for such presentation and discussion of Missionary topics, and such action in regard to the Mission field, as may seem to be called for during its sessions, which commonly last for three or more weeks, thus making October again, once in three years, the Missionary month.

The Committee appointed by the Board of Managers, whose names are appended to the notice before given, have thought, and do think, this whole business important enough to justify the most earnest efforts that can be put forth to make October the Missionary month in every year. They do not imagine, however, that one month out of twelve can in any way be regarded as enough for the consideration of the Church's grand Missionary commission, while they hope that what may be then said and done at central points will be gladly taken up in detail, throughout the year, by the parochial Clergy, and pressed home upon the mind, heart, and conscience of all who call upon the Name of the LORD, and are looking for salvation through Him, praying, Thy Kingdom come.

This great business does not belong in any exclusive sense to the Board of Managers or to their Committees. The whole Church has an interest and a responsibility in it which cannot be handed over to a few persons. It comes to every individual member of the Church, demanding earnest thought and careful study, devout prayer, warm sympathy, and such personal service in actual Missionary work, or in offerings for it, as God may enable each to bestow.

Let us have, then, if God will, such a Missionary awakening as will bring refreshment, courage, and strength to all souls, and laborers enough to thoroughly man all our scattered posts, and to establish others wherever the need exists; and means enough—the glad offerings of God's own dear children—to sustain them in the prosecution of their whole task.